

ANNOTATIONS
ON THE
GOSPEL OF ST. JOHN.

PRICE, 3s. 6d.

BS2615
.R328

113-6

22

Theological Seminary.

PRINCETON, N. J.

Part of the
ADDISON ALEXANDER LIBRARY,
which was presented by
MESSRS. R. L. AND A. STUART.

Case,

Shelf,

Book,

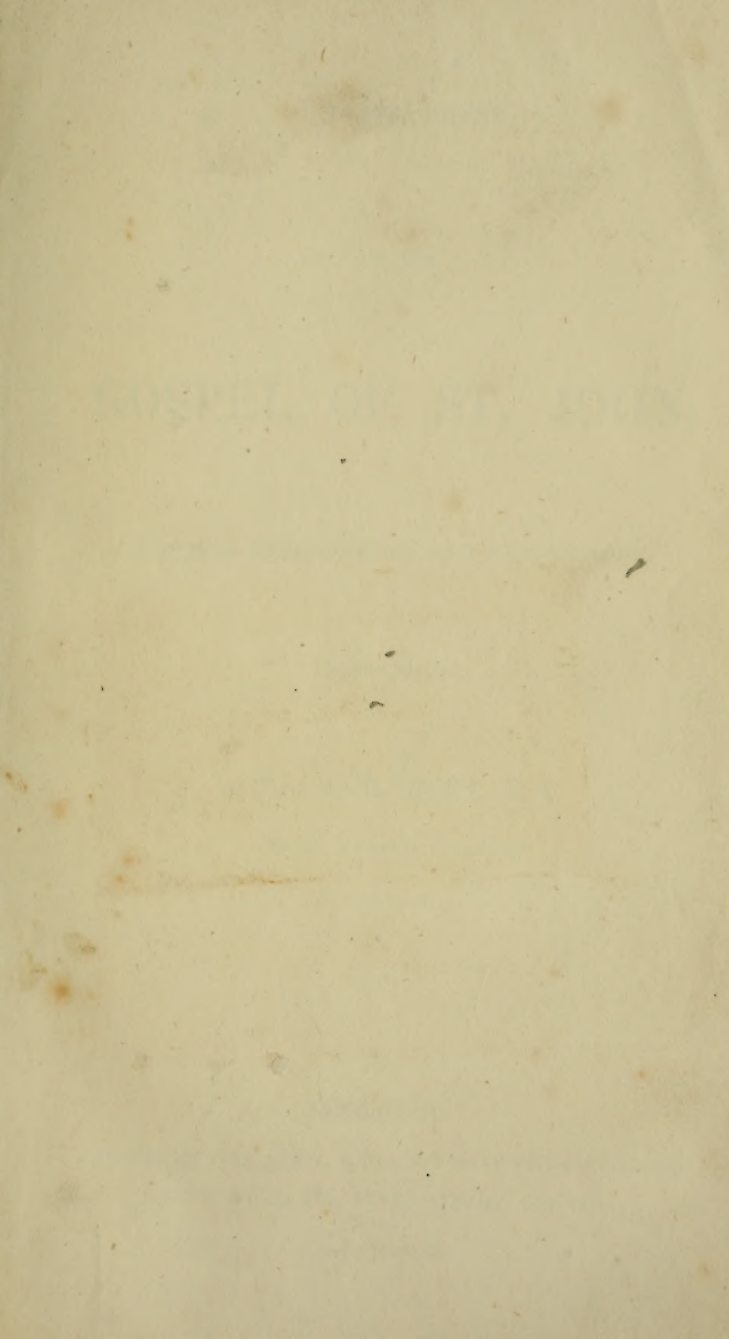
Division

Section

No.

BS2615

.R328



ANNOTATIONS

ON THE

GOSPEL OF ST. JOHN,

CRITICAL PHILOLOGICAL AND EXPLANATORY,

COMPILED BY

LOUIS S. D. ✓ REES, B.A.

CORPUS CHRISTI COLLEGE.

CAMBRIDGE :

PRINTED BY AND FOR J. HALL, OPPOSITE THE PITT PRESS,
AND G. BELL, 186, FLEET STREET, LONDON.

M.DCCC.XLVI.

STATION

GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

THE GOSPEL OF ST. JOHN

INTRODUCTION.

ST. JOHN, the Apostle and Evangelist, was a Galilean, son of Zebedee and Salome, and brother of James *the Great*. His father is supposed by some to have died soon after the commencement of our Saviour's ministry; and to have been the person referred to in Luke ix. 59. Be this as it may, it is evident that Salome was the more prominent character. It was she who presented on behalf of her sons the well known petition to be seated "on his right hand, and on his left;" (Matt. xx. 20) she is particularly mentioned as having, when Jesus was in Galilee, "followed him, and ministered unto him;" (Mark xv. 41.) and she was one of the three who "bought sweet spices, that they might come and anoint" the Saviour's body, (Mark xvi. 1.) St. John, though the son of a fisherman, and himself engaged in the same occupation, was not of the poorest class. We read of his father's "hired servants;" (Mark i. 20.) and that he himself was "known unto the high-priest:" (John xviii. 15.) for there seems little reason to doubt that it is of himself he speaks in this passage, as "*ὁ ἄλλος μαθητής.*" We may conclude, therefore, from his condition in life, that he was familiar with the Old Testament Scriptures. In other respects he seems to have been

illiterate: for we are told concerning him and Peter they were “unlearned and ignorant men,”—*ἀγράμματοι καὶ ἰδιῶται*—(Acts iv. 13.) and though the latter of these terms certainly means nothing more than, *a private individual, one possessed of no official dignity*; yet the former is manifestly inappropriate to any learned or well-educated man.

It has been thought, that, previous to his becoming a follower of the Redeemer, St. John had been receiving the instructions of John the Baptist; and that he was one of the two mentioned in this Gospel, (i. 35—40.) as disciples of John: if so, it seems probable that he had three several calls from our Lord; viz. the one just referred to; (if indeed it amounted to a call;) the one recorded by St. Matthew, (Matt. iv. 21, 22.) immediately upon which he became a constant attendant upon Christ; and, lastly his more solemn ordination, along with the rest of the Twelve, to his Apostolic office, mentioned by the three first Evangelists. What was his age at this time is not accurately known. Some have imagined that he was a mere youth; others, that he was about five and twenty years old; others, thirty: he certainly was the youngest of the Apostles; and his exact age is a matter of comparative indifference. From the time that he and his brother James were called, at the sea of Galilee, (Matt. iv. 21.) he appears to have been a constant companion of our Lord. He was one of the three who witnessed his glory on the Mount of Transfiguration, (Matt. xvii. 1. &c.,) his miraculous power in the raising of Jairus's daughter, (Luke viii. 51.) and his passion in the garden of Gethsemane. (Matt. xxvi. 37.) He only and Peter were employed to prepare the last Passover; (Luke xxii. 8.)

at that Passover he leaned upon his beloved Master's bosom; (John xiii. 23.) he, of all the Apostles, exhibited least timidity when Jesus was apprehended and condemned; (John xviii. 15.) near the cross we find him receiving the charge of the blessed Virgin; (John xix. 25—27.) and he was the first of the Twelve to come to the sepulchre after Christ had risen from the dead. (John xx. 4.)

Having been fitted for his work on the day of Pentecost, St. John seems to have labored zealously as an Apostle, in conjunction, especially, with Peter. We are told, particularly, of their healing the lame man at the "beautiful" gate of the Temple, and of their noble defence when brought in consequence before the Jewish rulers; (Acts. iv.) and also of their joint mission to confirm the Samaritan converts: (Acts. viii. 14.) and some time after this St. Paul speaks of our Apostle as being still at Jerusalem, and a pillar in the Church there. (Gal. ii. 9.) From this time we hear nothing more in the New Testament concerning this Evangelist, till we find him from his own account in Patmos, a desolate island in that part of the Ægean called the Icarian sea, receiving the Apocalyptic visions, and earning the name and honor of a Confessor. (Rev. i. 9.) Ecclesiastical history tells us that he remained in Jerusalem till some time after the death of the Virgin Mary, which is said to have taken place A. D. 48.; that he then laboured diligently in Asia, that is, Proconsular Asia; (including, according to Horne, Phrygia, Mysia, Lydia, and Caria:)—that in the reign of Domitian the Roman emperor, he was sent to Rome, and there thrown into a caldron of boiling oil from which he came out unhurt;—that it was by the same tyrant's order he was banished to

Patmos; and that he remained in this island till a decree of Nerva, Domitian's successor, restored him to freedom;—that he then returned to Asia, and, the bishop of the Ephesian Church being dead, took upon himself the government of that Church; and at the same time exercised a kind of archiepiscopal sway over the rest of “the seven Churches of Asia,” which all, (with the exception of Ephesus,) had been founded by himself. Several interesting anecdotes are related besides concerning him, which our limits forbid us to enlarge upon:—such as, his recovering a ruined and abandoned young man, by his earnestness and kindness; his horror at finding himself under the same roof with the heretic Cerinthus; his reiterated exhortations, uttered amidst the feebleness of extreme old age, to the cultivation of brotherly love, &c. After all, these anecdotes are perhaps more interesting than true.

St. John appears to have died a natural death, at the age of about one hundred years: the oldest, as he had been the youngest, of the Apostles; and probably the only one of them who was not cut off by violence.

Naturally this Apostle would seem to have been rather of an impetuous and even harsh disposition. The surname “Boanerges,” “sons of thunder,” which was given to him and James, and his desire to call down fire from heaven for the destruction of the Samaritan village, favor this idea: but his intercourse with the Saviour, and the grace of the Holy Spirit, wrought in him so entire a change, that he became pre-eminent for his gentleness and tenderness; and the constant manifestation of this spirit in his writings, has gained for him the appellation of “the loving disciple.” He left

behind him a Gospel, three Epistles, and his "Book of the Revelation." His Gospel and his first Epistle, are reckoned by Eusebius (lib. III. cap. 25.) among the *ὁμολογούμενα*, i. e. those books of Scripture concerning whose genuineness there was no doubt; his second and third Epistles he states to have been subjects of dispute; (*ἀντιλεγόμενα*.) his Apocalypse he hardly knows whether to reckon among the former, or the latter, class. More careful examination, however, soon established the genuineness, and, therefore, the authority of these "disputed" writings of the Apostle; and for many ages they have been received by the whole Church as part of the inspired volume.

Chronological table of the principal events in St. John's life:—

| | A. D. |
|--|-------|
| St. John is called to be a disciple, | 26 |
|an attendant upon Christ,..... | 27 |
| is ordained an Apostle, | 27 |
| attends the crucifixion, and accepts the charge of the Virgin Mary, | 29 |
| is baptized with the Holy Ghost on the day of Pentecost,..... | 29 |
| is present at the Council of Jerusalem,..... | 46 |
| leaves Jerusalem to preach the Gospel in Procon- sular Asia,..... | 52* |
| is banished, by Domitian's order, to Patmos, | 90* |
| returns to Ephesus, where he writes his "Revelation," | 97 |
| his death. | 104* |

* The date A. M. corresponding to any of the above, may be obtained by adding 4004. But it must be constantly borne in mind, that many of these dates are little more than conjectural. Those which are most so are marked with an asterisk.

In this table we have given no dates for the writing of either the Gospel or the Epistles; because, in fact, it is impossible to do so with anything like certainty. What seems most probable with reference to the Gospel, will be found under the next section.

TO KATA ΙΩΑΝΝΗΝ ΕΥΑΓΓΕΛΙΟΝ It is almost needless to say, that the word *εὐαγγέλιον*, derived from *εὖ well*, and *ἀγγελία a message*, signifies, *almost always* in the classics, and *always* in the New Testament, "*good news*," "*glad tidings*:" and equally unnecessary is it to say, that the expression *κατὰ Ἰωάννην* means simply, *by John, as delivered, or, recorded, by John*. The name John, Johannes in Latin, Ἰωάννης in Greek, יְהוָה in Hebrew, signifies, *the grace of Jehovah*: it was a common name among the Jews, though given to the Baptist by divine appointment.

It is certain that St. John's Gospel was written after those of the other three Evangelists; but the exact period of its publication is very much disputed. Probably it ought to be assigned to *about* A. D. 72., a short time before the destruction of Jerusalem. The reasons in favor of this date are, (1) That St. John says, "Ἔστι δὲ ἐν Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ, κολυμβήθρα, κ. τ. λ.;" language which he would hardly have employed had the Jewish capital been, at this time, so utterly ruined as it was by the army of Titus: and again (2) that had he written his Gospel at a much later period, he would probably have spoken in more express terms against the heretics who infested the Church towards the close of the first century; as he has done in his Revelation: (Rev. ii. 6. 20—23. &c.) and once more, (3) that had he written *after* the destruction of Jerusalem it seems very unlikely that he would have omitted all reference to so important an event; and still more so, that he would have left out of his collection of our Lord's discourses, prophecies whose verity had been so strikingly shewn. Very many critics and commentators

however, (perhaps the majority,) assign a much later date; about A. D. 97. All agree that it was written at Ephesus. (See Bloomfield's Greek Testament.)

St. John's object in his Gospel appears to have been rather doctrinal, than historical: hence he gives *few* facts; *many* discourses. He omits most of what the other Evangelists had recorded; and furnishes us with a great deal of information not to be found in them. To him we are indebted for the account of the interview between Christ and Nathanael; the marriage in Cana of Galilee; the conversation with Nicodemus, and with the woman of Samaria; the cure of the impotent man, and of him who had been blind from his birth, with the conversation to which each gave rise; the raising of Lazarus; the washing of the disciples' feet; the discourse and prayer at the last Passover; the piercing of the Saviour's side; the touching interview with Mary Magdalene after the resurrection; the threefold confession of Peter, &c. &c. He proves most clearly the supreme Divinity of our Lord, and his perfect humanity; the reality of his death; the personality and Divinity of the Holy Ghost, &c. &c. Indeed there is hardly an article in the Apostle's Creed which might not be shewn to be true from this Gospel alone. And while St. John aimed at establishing these important doctrines, he seems to have had those constantly in his thoughts those antagonistic heresies, which, if not already rife, had at least begun to develop themselves: especially, the absurdities of Gnosticism.

The style of St. John's writings is very different from that of all the other Apostles. He is entirely destitute of anything like artificial polish; and clothes the sub-

limest thoughts in language the most simple and unadorned. He abounds in what may be called theological axioms; and often gives us in two or three words, sometimes even in a single one, a vast amount of important truth. *This* circumstance is especially characteristic of his compositions, and runs through them all. The following are instances: Τετέλεσται, *it is finished*, (xix. 30.) εἰπέ μοι Γέγονε, (Rev. xxi. 6.) πνεῦμα ὁ Θεός, (iv. 24.) ὁ Θεός φῶς ἐστι, (1 John i. 5.) ὁ Θεός ἀγάπη ἐστίν, (1 John iv. 8. and 16.) &c. &c. Probably our Lord thought fit himself to adopt this pithy and sententious style in his discourses, and that St. John took him as his model in this respect, as well as in others.

Another characteristic of this Evangelist is, that he frequently strengthens the assertions he makes, by adding the opposite negative. Thus ὡμολόγησε καὶ οὐκ ἡρνήσατο (i. 20.) τὸ αὐτὸ χρίσμα . . . ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος. (1 John ii. 27.)

Again, St. John frequently introduces his own comments upon the statements he has made; a thing so rare with the other Evangelists: and this he does especially, when he has said anything which might seem at all inconsistent with our Saviour's Divinity. Thus, ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων . . . καὶ ἐφάνέρωσε τὴν δόξαν αὐτοῦ. ii. 11.; τοῦτο δὲ ἔλεγε πειράζων αὐτόν. αὐτὸς γὰρ ἤδει τί ἔμελλε ποιεῖν. vi. 6.

Other peculiarities are, the use of the Abstract for the Concrete; as in the words ἀλήθεια, *truth*, for *that which is true*, ζωή *life*, for *that which gives life*, &c.: and, a delighting in verbal tautology. King James's translators, desirous to avail themselves of the copiousness of the English language, have often employed several different

words to render one and the same word in St. John's writings, and therefore this tautology is not perceived in the authorized Version; but no one who has read the Original can have failed to observe it.

The following words are used by St. John alone of all the New Testament writers: ἀποσυνάγωγος, ἀλόη, ἀναμάρτητος, ἀνθρωποκτόνος, ἀντίχριστος, ἀρχιτρίκλινος, γλωσσόκομος, κερματιστής, κηπουρός, λέντιον, Μεσσίας, παρακλητός, προβατική, φραγέλλιον, ψωμίον, &c. &c. The following, with especial frequency; ἀγάπη, ἀλήθεια, μένω, πατήρ, πιστεύω, περιπατέω, &c. The following, in a peculiar sense; ἁμαρτία and ἁμαρτωλός, for *lying*, and, *a liar* or *impostor*; Λόγος as an appellation of the second person in the ever-blessed Trinity; παροιμία in the sense of παραβολή *a parable*; &c.

In translating, especially when engaged upon the inspired Volume, the student should be as *literal* as possible, consistently with grammatical and intelligible English; and give due emphasis to the Article, and its proper meaning to the Imperfect Tense, and indeed to all the Tenses. A single instance in each case will shew how important these points are: in 2 Pet. i. 19. through inattention to the position of the Article the Apostle is made, in our common Version, to assert, in effect, that the evidence to be derived from prophecy is stronger than that of the senses; whereas he does in fact affirm, that it was by the evidence of the senses, (referred to in the two preceding verses,) that the prophetic word had been itself confirmed. Again, what mere English reader does not conclude, that the brutal soldiers who derided the blessed Saviour, struck him but once on the head with the reed? yet the Evangelist uses the imperfect tense ἔτυπτον, *kept-striking*. Matt. xxvii. 30.

The distinction between γίνομαι and εἶμι should never be lost sight of. The former (= *fio* in Latin) denotes *existence as commencing*, or, *as passing from one state to another*; the latter, *existence* simply, without any accessory idea.

Ὅτι, when introducing a direct quotation, should not be translated.

Some of these observations will be met with again in the Notes; but it was thought better also thus to prefix them, on account of their general character.

ANNOTATIONS, &c.

CHAPTER I.

Ver. 1. Ἐν ἀρχῇ ἦν ὁ λόγος. St. Mark had begun his Gospel with the ministry of John the Baptist; St. Matthew with the miraculous conception of our Lord; St. Luke earlier still with the annunciation to Zachariah of the Baptist's birth; St. John takes us at once into eternity. St. Matthew and St. Luke had furnished the genealogy of Christ according to the flesh; St. John unfolds the mystery of his ineffable generation from everlasting. Hence he is called by way of distinction ὁ Θεολόγος, *the divine*, and has the soaring eagle for his emblem.

— ἐν ἀρχῇ. The word ἀρχή is used sometimes with reference to the commencement of the Christian Dispensation, or, of its publication in any particular place; as in Phil. iv. 15. ἐν ἀρχῇ τοῦ εὐαγγελίου . . . οὐδεμία μοι ἐκκλησία ἐκοινώνησε κ. τ. λ., and in 2 Thess. ii. 13. εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν κ. τ. λ.: sometimes, for the creation of the world; as in Matt. xix. 4. ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Here it seems to be put indefinitely for eternity, *a parte priori*. In

this sense it is also used by the Septuagint in Solomon's well-known personification of Wisdom, (meaning thereby perhaps this very λόγος,) Κύριος ἔκτισέ με . . . ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι: (Prov. viii. 22, 23.) and is parallel to David's ἀπὸ τοῦ αἰῶνος . . . σὺ εἶ. (Psal. lxxxix. [90.] 2.

— ὁ Λόγος. This word is used in several significations, but all reducible to the two primary and associated ones of *ratio* and *oratio*, *reason* and *word*. As applied to the Messiah it denotes the *word* or medium of communication between God and man. St. John was not the first thus to apply it. Philo a learned Alexandrian Jew, contemporary with Christ continually did so; and, at the same time, described this "Word," as being "the Son of God, the representative of God, eternal, most sacred, &c." Indeed it seems to have been commonly made use of by the Alexandrian Jews in this sense; and by most of them regarded as an appellation of the Messiah in his personal character, yet St. John need not have borrowed it from this source, for it is found in the Chaldee Paraphrase, and the Septuagint Version, and even in Psal. xxxiii. 6.

— πρὸς τὸν Θεόν. Literally, *towards* God: for such is the proper meaning of πρὸς with the acc. It may possibly be used in this place in a sense somewhat peculiar, to express some mystery of the divine nature.

— Θεὸς ἦν ὁ λόγος. If Θεός had had the article, it would have been uncertain whether St. John meant, "God was the word," or, "the word was God;" the proposition would have been a convertible one; as in Luke xi. 34., Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. As a general rule, the *subject* of a sentence takes the

Article, the *predicate*, does not. Ὁ οἶνος ὕδαρ ἐγένετο, *the wine became water*; τὸ ὕδαρ οἶνος ἐγένετο, *the water became wine*; ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι. It is, therefore, ungrammatical, as well as heretical, to affirm, that, because Θεός in this place has not the Article, it denotes an inferior kind of Deity. The genius of the language would not admit of a more positive assertion of supreme Divinity, than that of which St. John has made use.

This first verse is of itself sufficient to establish the pre-existence, distinct personality, and supreme divinity of the Second Person in the Blessed Trinity.

2. Οὗτος,—Supply ὁ λόγος.

3. δι' αὐτοῦ. Διὰ with the Genitive points out the instrumental cause, and is equivalent to the Latin *per*. Some would translate here, “*Because of him, for the sake of him:*” but then, we should have had the Accusative.

— οὐδὲ ἓν. *Not even one single thing.*

4. Ἐν αὐτῷ. *Dwelling, abiding in him.*

— ζώῃ, life itself; φῶς, all that renders life excellent and desirable.

5. σκοτία. Abstract for Concrete, (οἱ ἐσκοτισμένοι.)

8. οὐκ ἦν ἐκεῖνος,—Supply ὁ ἄνθρωπος, (scil. Ἰωάννης,) and, after ἀλλ', ἦλθεν, or ἀπεστάλη. Some have fancied that these words are directed against a sect called Johannites or Sabæans, who unduly exalted John the Baptist: but the existence of such a sect is very doubtful indeed.

9. “Which, coming into the world, enlightens &c.” ἐρχόμενον seems more properly to belong to φῶς than to ἄνθρωπον, as it is never used in the New Testament, to

express the natural birth of man ; and is repeatedly employed respecting our Lord's advent.

11. *He came to his own (habitations), τὰ ἴδια (οικήματα), his land, his city, his temple ; and his own (people), οἱ ἴδιοι, received him not.* This verse contains a climax on the preceding one, in two respects. *Not only the world at large, the Gentiles, did not know him ; but the Jewish Church also, his own people, rejected him.*

12. ὅσοι δε κ. τ. λ. This shews that the preceding verse is to be understood with some limitation : his own people in general did not receive him ; but some few individuals did.

— ἐξουσίαν τεκνα Θεοῦ γενέσθαι, *power, privilege or authority to become children (not, the sons) of God.* And will it be said that any mere man could possibly be endowed with such power as this ? to constitute his fellow man a child of God ?

13. οἱ οὐκ κ. τ. λ. Not by natural descent, nor any human contrivance or appointment. “ The Plural (αἱμάτων) is used” (says Bloomfield,) “ to denote all the degrees of consanguinity and lines of descent.” He quotes, too, a similar use of the Plural from Euripides.

— ἐγεννήθησαν,—not from γίνομαι, but from γεννάω.

14. καὶ ὁ Λόγος σαρξ ἐγένετο. Here again, Λόγος, being the Subject, has the Article ; σὰρξ, being the Predicate, has it not.

— ἐσκήνωσεν. *tabernacled, dwelt temporarily.* The word seems to allude to the Mosaic tabernacle, and the manifestation of God therein. Ἐν ἡμῖν, *among us.* As πλήρης is the Nominative, it must be joined with λόγος, and so the words from καὶ ἐθεασαμεθα to Πατρός, will be parenthetical, as in the authorized Version.

— ἔθεασάμεθα, *we looked at, gazed upon*. It is expressive of voluntary, intentional seeing.

— Μονογενής was one of the words perverted by the Gnostics into the name of an Aeon. According to its derivation (from *μόνος* and *γένω*, root of *γίνομαι*,) it ought to mean strictly the *only* son: yet it is employed with some latitude, but always as denoting eminent and peculiar sonship. For instance, it is applied to Isaac, though Abraham had other sons besides him; but Isaac, was his son in an eminent and peculiar sense: so in the New Testament, Christians &c., are said to be the sons of God, and to be begotten of Him; but yet Christ alone is pre-eminently and peculiarly His son, His Only-Begotten Son; “Θεὸν ἐκ Θεοῦ.”

— παρὰ Πατρός. Perhaps we ought to supply ἐλθόντος, before παρά.

— ἀλήθεια, is opposed here, not only to the falsehoods of heathenism, but also, to the obscurity of the Law.

15. κέκραγε, Perfect Middle from κράζω. This verb has no Perfect Active, and the Present is but very rarely used.

— ἔμπροσθέν μου γέγονεν, is become before me; *i. e.* superior to me.

— πρῶτος μου ἦν. The Superlative used for the Comparative. It cannot be literally translated in English, but seems to have more force than a mere comparative would. Πρῶτος, is in fact a contraction from πρότατος, and so, a Superlative regularly formed.

16. πληρώματος,—said to be another Gnostic word.

— χάριν ἀντὶ χάριτος. ‘The grace of the Christian dispensation, *in exchange* (ἀντί,) for the inferior grace of the Mosaic.’

18. εἰς τὸν κόλπον. Here again, as in ver. 1., the idea is, tending towards.

— ἐξηγήσατο. The prep. is emphatic:—*has fully declared.*

19. τοῦ Ἰωάννου. Proper names generally take the Article, when they are the names of persons well known, and are put without anything in apposition.

— οἱ Ἰουδαῖοι. *i. e.* The rulers of the Jews, the Sanhedrim. The expression almost always has this meaning in St. John's Gospel.

20. καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν. St. John often strengthens his assertions thus, by repetition and antithesis, both in his Gospel and Epistles.

-- ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. "Οτι, when, as here, it introduces a direct quotation, is not to be translated. In *construing*, it should be read along with one or two other words, sufficient to make a complete sense, thus:—ὅτι οὐκ εἰμὶ ἐγὼ, *I am not.* It would seem that the Jewish Doctors were not very clear upon the prophecies relating to the Messiah, otherwise they could not have imagined for a moment that John was he; especially since, Ἰωάννης σημεῖον ἐποιήσεν οὐδέν.

21. Ἠλίας εἶ σύ; Elias is the Greek for Elijah. A general expectation prevailed among the Jews, that this prophet would come again to prepare the way for the Messiah's advent. Such an expectation was warranted by express prediction, the last in the Old Testament:—Ἰδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην, πρὶν ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. (Mal. iv. 5.) This prophecy, our Saviour assures us, was fulfilled in the person of John the Baptist:—Εἰ θέλετε δέξασθαι,

οὗτός ἐστιν Ἰλίας ὁ μέλλων ἔρχεσθαι (Matt. xi. 14.); yet here John distinctly disclaims that appellation. The difficulty is cleared up by St. Luke, i. 17.:—αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἰλίου κ. τ. λ. John was not actually Elias himself descending again to dwell among men; but he shared his spirit, and partook of his energy and success: and this was all that the prophecy intended.

— ὁ προφήτης εἶ σύ. The use of the Article shews that some particular prophet is intended: probably the one promised by Moses, Deut. xviii. 15. It might, however, be Jeremiah; who was expected by some to appear again.

23. Ἐγὼ φωνῇ κ. τ. λ. Isaiah xl. 3. The comma may be placed after ἐρήμῳ, or, after βοῶντος. *The voice of one crying in the wilderness, Prepare &c.* as in our Version; or, *The voice of one crying, In the wilderness prepare, &c.*

24. ἐκ τῶν Φαρισαίων. This was the most numerous and popular sect among the Jews. Its members were very strict in their observance of the Law, and scrupulous in their outward conduct; believed in a resurrection of the dead, though perhaps only as it regards the just: received the entire volume of the Old Testament, as of divine authority; and constituted, in fact, the orthodox members of the Jewish Church. But they were proud, and, too many of them, hypocritical. "They trusted in themselves that they were righteous, and despised others." They regarded the traditions of the elders, as of equal authority with the word of God; and even nullified that word by means of them.

Bad, however, as were the Pharisees, they were

better than the Sadducees. These heretics, for such they were, derived their name from one Sadoc, who lived between two and three hundred years before Christ. They denied the resurrection of the dead, and the existence of angels and spirits; and acknowledged only the five books of Moses to be of inspired authority. They were much fewer in number than the Pharisees, and possessed far less influence, at least at this time, in the Sanhedrim; yet many of the rich held their views. With the Pharisees our Lord and his Apostles do seem to have had some success; with the Sadducees, none. St. Paul himself was a Pharisee.

There was a third sect among the Jews in our Lord's time, very different from either of the two former; viz. the Essenes. They were generally orthodox in their views, and austere in their lives.

The Pharisees are mentioned in this verse, probably, because of their influence in the Sanhedrim; and also because they, especially, were jealous of anything that looked like innovation.

25. *Τί οὖν βαπτίζεις*; Baptism was generally administered to Gentile converts, previous to their being circumcised: but to baptize Jews, seemed like founding a new dispensation; and to be a novelty which none but the Messiah, or at least his forerunner, might presume to introduce.

27. *τὸν ἱμάντα τοῦ ὑποδήματος*. The *ὑπόδημα*, (from *ὑπὸ*, *under*, and *δεώ*, *I bind*,) was merely a sandal, covering the sole of the foot, and fastened on by means of a thong, or strap, (*ἵμας*).

28. *ἐν Βηθαβάρᾳ*. Almost all the MSS. and Versions read here *Βηθανία*, and Origen is accused of having

altered the Text to its present form. Some, however, maintain that Bethany, and Bethabara, were only two different names for the same place; viz. a town on the eastern side of Jordan, about five miles from where that river falls into the Dead Sea. It was noted as marking the place where the Israelites passed over Jordan, under Joshua's command. There was another Bethany close to Jerusalem.

29. Ἰδε, though originally the 2 Aorist Imperative of εἶδω, is here used as an Adverb; otherwise, ἀμὺνός could not be in the Nominative case.

— ὁ ἀμὺνός τοῦ Θεοῦ, provided *by* God; to be offered to him.

— ὁ αἴρων, *who taketh away*, (by bearing.)

— ἁμαρτία, probably means *error*, *a missing of the mark*; but is used, both in the New Testament, and in the Classics, for *sin*.

30. ἀνὴρ, is distinguished from ἄνθρωπος in Greek, as *vir*, is from *homo*, in Latin: it has always more emphasis than ἄνθρωπος, and is frequently employed as a term of excellence.

— καὶ γὰρ οὐκ ἤδειν αὐτόν. The flight into Egypt, and the subsequent sojourn in Nazareth, would be quite enough to account for this circumstance, though John was a relation of Jesus: especially if, as seems probable, Zacharias and Elizabeth, the parents of John, died while he was yet young. There is, however, at first sight, a discrepancy between this assertion, and what is recorded in Matt. xiii. 14. Probably John knew that Christ was some eminent person, but not that he was the Messiah. The order of construction in the next words is, ἀλλὰ ἦλθον διὰ τοῦτο κ. τ. λ. (viz. ἵνα φαν. κ. τ. λ.).

34. ἑώρακα καὶ μεμαρτύρηκα. The Greek Perfect and indeed the English Perfect also, when formed by the auxiliary verb, (*to have*,) denotes an action begun at some time past, but continuing still, either in itself, or in its effects. Thus, *I have seen*, (so as still to know); *I have borne witness*, (and do so still.)

35. τῇ ἐπαύριον (ἡμέρα). Επαύριον, is an Adverb: but the Greeks constantly use Adverbs as Adjectives, by prefixing the Article.

38. στραφεῖς,—2 aor. part. pass. from στρέφω used in a middle sense.

39. διδάσκαλε, *teacher*.

40. τὴν ἡμέραν ἐκείνην. *Duration* of time is put in the Accusative.

— ὥρα ἦν κ. τ. λ. The Jews did not compute by hours, till the time of the Babylonish captivity; adopting it then, probably, from the Chaldeans, as did also the Greeks; τὰ δωδέκα μέρη τῆς ἡμέρης, παρὶ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες. Herod. II. 109. The twelve hours of the day were reckoned from six in the morning, till six in the evening. The tenth hour therefore, answered to about four o'clock in the afternoon; but would differ much in summer and winter.

41. εἰς ἐκ τῶν δύο. The other was probably St. John himself; and this appears to have been his first call: it is altogether different from that in Matt. iv. 21.

42. οὗτος πρῶτος, *he first*, *i. e.* before any one else does: πρῶτον, would have meant that he found his brother previous to his doing something else.

— τὸν ἴδιον. The general opinion is, that the ἴδιον here has no emphasis, but is simply = αὐτοῦ.

— ὁ ἐστὶ μεθ. These are the words of St. John, who wrote at Ephesus, in the Greek language, and chiefly for the benefit of those who spoke it; and therefore translated the Hebrew and Syriac words which he found it necessary to employ, into Greek. So, in the next verse, ὁ ἐρμήνευεται Πετρός.

— Κηφᾶς, a Syriac word, = πέτρος in Greek, *a stone*. It is properly distinguished from πέτρα, as a part from the whole; but this distinction is not always observed.

46. τὸν υἱὸν τοῦ Ἰωσήφ. The miraculous birth of Christ was probably not generally known for some time: perhaps not till after the Ascension.

— ὃν ἔγραψε. The Relative in Greek, as in Latin, is often put without an Antecedent, when that Antecedent would be a Pronoun. After τόν, we must supply ὄντα; and some equivalent Participle is to be understood, whenever the Article stands alone.

48. Our Lord's pre-existence had been declared in ver. 1., and his omnipresence is implied in ver. 18.; *here*, we have his omniscience.

49. πόθεν με γινώσκεις;—This is in perfect keeping with Nathanael's guileless simplicity. A person less unsophisticated would have disclaimed a character such as that our Saviour had just given, even though conscious of deserving it.

— ὑπὸ τήν σукην,—engaged, it is supposed, in prayer.

50. σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. It is not clear whether this be meant as an acknowledgement of Divinity, (since God was the King of Israel,) or only as expressive of the expectation that Christ was come to restore again the kingdom to Israel. The arguments in proof of the Deity of Christ are so numerous in the

Scriptures, that it is needless to press doubtful texts into the service.

— *μείζω* is a contraction from *μείζονα*, and so in all other Comparatives in *ων*.

— *ὄψει*. The second Person Singular of the Present and Future, in the Passive, and Middle, Voices, originally ended in *εσαι*: thus, *τύπτομαι*, *τύπτεσαι*. This, by dropping the *σ*, became *εαι*, (*τύπτεαι*), which is the Ionic form; and this was contracted, by the Attics, into *ει*, (*τυπτομαι*, *τύπτει*), and in common Greek, into *η*. The Attic form, however, was in general use in three words; viz. *βούλει*, *οἶει*, and *ὄψει*.

52. *Ἀμήν*, is a Hebrew word signifying *truth*, *certainly*.

— *ἀπ' ἄρτι*, certainly means, literally, *from henceforth*; and so Prof. Scholefield, and others, would render it here. If so, then the words that follow must be understood in a figurative, spiritual sense: for it was not until the Ascension, if then, that the angels did actually ascend and descend upon the Son of Man. After all, these expressions may mean only, that from henceforth a constant intercourse should be kept up between earth and heaven; Christ himself being the great Mediator between God and man. Allusion is supposed to be made to the ladder which Jacob saw in his dream. Gen. xxviii. 12.

CHAPTER II.

Ver. 1. τῇ ἡμέρᾳ τῇ τρίτῃ,—reckoning from the time of Christ's coming into Galilee, or of his conversation with Nathanael. It should be remembered, that this τρίτῃ includes both the day *from* which, and that *to* which, the calculation is made. So Luke xiii. 32. ἴασεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. When an Article is intended to belong to an Adjective, as well as a Substantive, either the Adjective must come between the Article and the Substantive, or the Article must be repeated with the Adjective *after* the Noun: either ἡ τρίτῃ ἡμέρᾳ, or ἡ ἡμέρᾳ ἡ τρίτῃ.

— γάμος, properly, *a wedding*; but often, as here, *a wedding-feast*. γάμοι τ' ἔσαν, εἰλαπίναι τε, Hom. xviii. 491.

— ἦν ἡ μύτηρ τοῦ Ἰησοῦ ἐκεῖ. It is not said she was *invited* there: it would seem therefore that she was connected with the parties; and had some hand in making the arrangements: and this is confirmed by what follows. Some have imagined that the feast took place at the house of Alpheus, or Cleopas, who married the sister of the Virgin Mary.

2. μαθητῆς (from *μανθάνω*, Second Aorist ἔμαθον,) *a disciple*, (from *disco*;) in English, properly, *a learner*.

3. ὑστερήσαντος οἴνου, *the wine having failed*. Marriage feasts among the Jews sometimes lasted seven or eight days. The present may have been the fourth or fifth, or later; and the arrival of Christ and his disciples, accompanied probably by many who began to feel

curious about him, (and these volunteer guests were not uncommon among the Jews,) may, in part, have caused the deficiency here spoken of.

— λέγει ἡ μήτηρ,—perhaps half-expecting that he would work a miracle.

4. Τί ἐμοὶ καὶ σοί; γύναι. There is certainly a check, amounting to reprehension, in these words: but nothing disrespectful in the epithet γύναι, which might as well be rendered "*lady*," as "*woman*." Γύναι, seems to be the Vocative of an old Nominative γύναιξ, from which γυνή borrows its oblique cases.

— οὐπω ἦκει ἡ ὥρα μου;—‘the hour (*time*) which seems best for my displaying my power is not yet come.’ Οὐπω, *not yet*; οὐκέτι, *not still*, or, *no longer*. Ἦκω in the Present, has the sense of the Perfect: *I am come*.

5. διάκονος, *one who serves*, or, *ministers*, (properly, with *eagerness*,) from διὰ and κόνις. But, as the α is short in the Preposition διὰ, and long in διάκονος, perhaps the more probable root is an old verb διάκω, or διήκω, supposed to have once existed. The English *deacon* is manifestly the Greek word, with a very slight alteration.

6. ὑδρίαί. The ὑδρία, (from ὕδωρ,) was a large vessel used for holding a supply of water, which was drawn off into smaller ones, when wanted.

— ἀνά, occurs in a somewhat similar sense in Xen. Anab. 4. vi. 4. σταθμοὺς ἑπτὰ ἐπορεύθησαν ἀνὰ πέντε παρασάγγας τῆς ἡμέρας.

— μετρητής, was an Attic measure containing nine gallons: but as the quantity of wine thus furnished by our Lord seems enormous, some suppose that the word is merely used as a translation of the Hebrew *Bath*, which contained only $7\frac{1}{2}$ gallons. This indeed leaves the

quantity very large : but the feast might still have some days to continue ; and even at its close, a surplus would not be unacceptable to the persons newly-married.

8. ἀντλήσατε, from ἀντλέω, (and that from ἄντλος,) properly means *to bale a ship, to draw off its bilge water* ; hence, *to draw out generally*.

— ἀρχιτρίκλινος from ἀρχός, τρεῖς, and κλίνη, would signify according to its Etymology the person who presided over the guests ; these guests being reclined at three tables placed somewhat in form of a crescent, as was usual when there were many. The individual here spoken of is, however, said to have been only a kind of head-servant, who looked after the guests, but did not join with them. The word is a ἅπαξ λεγόμενος.

— μεθύσθωσι, from μετά *after*, and θύειν *to sacrifice* : because sacrifices were generally followed by feasting.

11. This was probably the first miracle Jesus wrought in public : it might be actually the first he ever wrought. Besides the leading object of it, the manifestation of his glory, it might be his intention thereby to intimate that his religion was not to be one of austerities as that of John had been : ἦλθεν Ἰωάννης μήτε ἐσθίων, μήτε πίνων . . . ἦλθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων. Matt. xi. 18, 19.

12. κατέβη,—for Cana was farther from the sea than Capernaum, and καταβαίνειν is the classical word for going *down* towards the sea ; as ἀναβαίνειν is for going inland. Horne remarks also that Cana was situated on rising ground.

13. πᾶσχα, from the Hebrew פֶּסַח and that from פָּסַח *He passed or leaped over*. The Passover was first

instituted on the occasion of God's "passing over" the houses of the Israelites, when He sent His Angel to destroy all the firstborn in Egypt. A full account of it may be found in Exod. xii.

— *Ιεροσόλυμα*, Accusative Neuter Plural. There is no Singular in this form, but the Plural is declined regularly. Once only we meet with *Ιεροσόλυμα*, as a Feminine Singular, viz. Matt. ii. 3. *πᾶσα* *Ιεροσ.*; but even here it may be questioned whether *Ιεροσ.* be not a Nominative Neuter Plural, and *πᾶσα* agree with *ἡ πόλις*, understood. The Singular *Ιερουσαλήμ*, (undeclinable,) frequently occurs: it signifies, *the vision*, or, *inheritance of peace*.

14. This first purifying of the temple, recorded only by St. John, must be carefully distinguished from that related by the three other Evangelists. (Matt. xxi. 12, 13., Mark xi. 15—17., Luke xix. 45, 46.) It differed in time, and in circumstance. St. John's narrative refers to what took place in the first year of our Lord's ministry; the others, to what happened three years afterwards, in its last year. On the former occasion the reproof was mild;—"Ἀρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ Πατρός μου οἶκον ἐμπορίου·"—on the latter, far more severe;—"γέγραπται· Ὁ οἶκος μου οἶκος προσευχῆς ἐστίν· ὑμεῖς αὐτὸν ἐποιήσατε σπήλαιον ληστῶν."

— The animals here mentioned were sold for the purpose of sacrificing. *βόας* must therefore be rendered *cattle*, not *oxen*: since it was forbidden to offer any mutilated beast to God. (Levit. xxii. 20.). Josephus tells us that more than 250,000 animals were sacrificed at a single Passover. It is said that a system of fraud was extensively carried on in connexion with these sacrile-

gious transactions ; and that the priests partook largely of the profits thus derived.

— κερματιστάς, *money-changers*. The word is derived from κέρμα, *small coin*, and signifies, properly, *anything cut small*, from κείρω. The κερματισταὶ exchanged foreign coin for Jewish, and larger coins for smaller ; for which they exacted a small fee, κόλλυβος, and hence their other name (used also by Cicero, for a money-changer) of κολλυβιστής.

— φραγέλλιον. The Latin *flagellum*, Hellenized.

— σχοινίων, from σχοινίον, and that from σχοῖνος, properly, *a rush*, and hence, *anything made from rushes ; a rope or cord*. The scourge was used, doubtless, not upon the men, but the cattle ; perhaps not even on them : ἐξεβαλεν, certainly expresses energy, but not necessarily violence.

— ἐξέχεε. 1 aor. ind. of ἐκχέω

— ἀνέστρεψε. ἀνέτρεψε, is preferred by some, and would be more classical ; but the present word is not without example in this sense.

16. μὴ ποιῆτε. Μή, in prohibitions, if it have the Imperative must have the Present ; if the Conjunctive, the Aorist ; and *vice versa*. When used with the Aorist, it forbids *occasional* acts, when with the Present, continuous ones. In the New Testament, when used with the Present Imperative it will be found generally, if not always, to imply, that the action forbidden was already begun : so it does here.

17. ζῆλος. Properly, any exciting passion ; from ζέω, *I boil*. The quotation is from Psal. lxix. 9.

18. ἀπεκρίθησαν. This oft-recurring Verb, though meaning, properly, *to answer*, and rightly translated so,

very frequently is used merely in the sense of, *to address*, with only an *implied* reference to what had gone before in act or thought.

19. *Λύσατε*, a very appropriate word for the destruction of a building; since the stones are not destroyed but removed from their place, *loosened*.

— *ναός*, from *ναίω* *I inhabit*, is distinguished from *ιερόν*, as being the more sacred part of a temple. It is manifest that the courts of the Temple, and not its most hallowed places, had been desecrated by the traffickers. That the Jews did, or at any rate might, have understood our Lord's meaning, however obscure it may appear to us, seems manifest from this, that when they accused him before the high-priest, they perverted these words of his into others which could not with any propriety have been applied to the body;—*δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν*, (Matt. xxvi. 61.); and still more strongly in St. Mark, (xiv. 58.);—*ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω*. Probably our Saviour pointed to his own body while he spoke; or the expression may have been proverbial.

20. *τεσσαράκοντα κ. τ. λ.* The Jews first of all had a tabernacle, erected according to God's own directions, in the desert. This continued till the time of Solomon, who, by the help of Hiram king of Tyre, built a magnificent temple, B. C. 1012. after seven years labor. This temple was destroyed by Nebuchadnezzar, about B. C. 587; and another was built by Zerubbabel, about B. C. 500. Though this latter temple had never been totally destroyed, yet after various vicissitudes it was

renewed, and in a manner re-erected, by Herod the Great. Still, as he built on the old foundations, and only took down the portions of the former building successively as he proceeded with his restoration, his edifice was considered *Zerubbabel's*, and the *second*, Temple. It was of unparalleled splendour. Herod had employed 18000 men upon it for nine years; and the Jews after his time continued to add to its grandeur till within about seven years of the destruction of Jerusalem. The forty-six years are to be reckoned from the period of Herod's beginning his work, till the time of our Saviour's declaration here recorded; so that *ῥηκοδομήθη* must be rendered, *has been in building*. The Temple, in its largest sense, consisted of (1) the court of the Gentiles; within that, (2) the court of the Israelites, divided into separate portions for the men, and for the women; within this, (3) the court of the priests; and then, (4) the Temple, properly so called; consisting of the portico, the outer sanctuary, and the holy place. A full description of these various parts may be found in Horne's Introduction.

23. *ἐν τῇ ἑορτῇ*, *during the feast*.

24. *Αὐτός* in the Nominative is always emphatic, = *ipse*, = *self*. The Person it belongs to must be determined by the context: since it is used for the first, second, or third.

— *διὰ τὸ κ. τ. λ.* “The Infinitive of Verbs is used for every case of a Substantive.” For *which* case it is used in any passage, is pointed out by the Article.

24, 25. The other Evangelists hardly ever make comments upon the circumstances they relate; St. John does so frequently.

CHAPTER III.

1. Ἀρχων is properly a Participle of the Verb ἄρχω; it means here, that Nicodemus was a member of the Jewish Sanhedrim.

2. νυκτός. Either that he might have the greater leisure for conversing with Christ; or, which is more probable, διὰ τὸν φόβον τῶν Ἰουδαίων.

3. It is generally supposed that our Lord here interrupted Nicodemus in the course of his address; when he was about, perhaps, to propose a variety of questions on various interesting, but not personally important, matters.

— ἄνωθεν, either *from above*, or, (as in our common Version,) *again*. This latter seems to have been our Saviour's meaning, from the surprise of Nicodemus, manifested in the enquiry he at once proposes in the next verse: though some will have it that he there intends, as did Christ, a moral, not a physical, change. However, the meaning of the word ἄνωθεν here seems determined by the various parallel expressions in different parts of the New Testament; παλιγγενεσία, ἀναγεγεννημένοι, &c.

4. δεύτερος is a kind of Comparative to δύο, which has also a Superlative, δέυτατος. δεύτερον is a Neuter Adjective, used as an Adverb; according to the general rule, that the Neuter Singular is thus used in the Comparative, the Neuter Plural, in the Superlative.

5. ἐξ ὕδατος καὶ Πνεύματος. There are therefore *two* parts in the sacrament of baptism: "the outward visible sign, and the inward spiritual grace."

6. An important proof of the doctrine of “original or birth sin;” and shewing that regeneration is necessary for infants, as well as for adults.

8. τὸ πνεῦμα. It seems plain that *the wind*, not *the Spirit*, is here meant, from what follows.

10. ὁ διδάσκαλος. The Article cannot be without some meaning here; though it may be difficult to ascertain its precise emphasis. Perhaps, *the teacher, beyond all others*, as being esteemed superior to them all. It is evident that Nicodemus *ought* to have known something of the doctrine of the *new birth*, or our Lord’s exclamation could have no propriety. Whence then could he have learnt it? From the Old Testament, where parallel expressions not unfrequently occur; such as, *the creating a clean heart, the taking away of the stony heart and giving a heart of flesh*, &c. Besides, the phrase, “being born again,” is said to have been common among the Jews, as descriptive of a great moral change.

13. καὶ οὐδεὶς ἀναγέβηκεν κ. τ. λ. The connection seems to be,—‘You must believe those heavenly things on my telling you of them, or remain utterly ignorant concerning them; for I am the only one capable of giving you information about them.’

13. ὁ Υἱὸς τοῦ ἀνθρώπου κ. τ. λ. A remarkable and very important passage. It speaks of our Lord as being present actually in heaven, at the very time when he was speaking to Nicodemus on earth; and this, too, under an appellation which might seem to belong rather to his human, than his Divine, nature. It reminds us, therefore, that “although *the Mediator* be both God and man; yet he is not two, but one Christ....one altogether....by unity of person.” And in consequence of

this *hypostatic union*, (as it is theologically termed,) that which properly could only be predicated of his Divine Nature, may be affirmed also of his human; as here: and, on the other hand, that which properly could be predicated only of his human, may be spoken also of his Divine, nature; as in Acts xx. 28, τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. The title *Son of Man* is not peculiar to our Lord, though specially applied to him. It was given repeatedly to Ezekiel, and is used also occasionally in Hebrew poetry as an epithet of man in general.

14. καὶ καθὼς Μωσῆς κ. τ. λ. See the narrative in Numb. xxi. 8, 9.

— δεῖ, the Impersonal Verb, is, in fact, the third Person Singular of δέω, *I bind*. Δεῖ differs from χρή, in that the former signifies rather *what behoves*; the latter, *what is necessary*. This distinction is by no means adhered to; and is rather one of Etymology, than of actual significance. χρή is used but once in the New Testament; viz. Jas. iii. 10.

19. Nouns in σις, like κρίσις, are formed from the Perfect Passive of their Primitive Verbs; and generally signify the *doing* of the act to which the Verb refers. Sometimes, however, they fall into the Passive signification properly belonging to Nouns in μα derived from the same source. Thus κρίσις means in this place, not a *judging*, but *judgment*. These nouns are all feminine; and regular both in declension, and in accentuation.

— τὸ σκότος. A masculine noun σκότος, Genitive σκότου, is more frequently used in the Classics; but never in the New Testament.

— πονηρὸς, ὁ, ὄν, from πόνος, *toil*, &c.

20, 21. φαῦλα . . . τὴν ἀλήθειαν. Sin is manifold; and as *anything* base is here intended, and not *everything*, the Article is not used: but truth is one; ἀλήθειαν, therefore, has the Article.

22. Ἰουδαίαν,—evidently an Adjective here. The word γῆν is said by Bloomfield, to be emphatic in this place, as distinguishing the country districts from the town.

23. Αἰνῶν ἐγ. κ. τ. λ. The situation of neither of these places is now accurately known. Eusebius, however, says that Enon was more than 50 miles North-East of Jerusalem: probably, therefore, John had removed thither for the benefit of the Samaritans.

— ὕδατα πολλά.—not *much water*, but, *many waters*. Accessible therefore to large multitudes; but not necessarily leading to the conclusion that they were *immersed*.

— παρεγίνοντο καὶ ἐβαπτίζοντο, *They kept coming and being baptized*. Observe the Imperfect, and so also in the preceding verse.

βαπτίζω is a lengthened form of βάπτω, which doubtless signifies properly *to dip*, *to immerse*: and such, therefore, would seem to be the most natural translation of βαπτίζω. The use of it, however, in the New Testament, forbids us to suppose that this is always its signification. We read of βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν, (Mark vii. 4.) and surely these were not all *immersed*. The controversy, therefore, concerning the mode of administering baptism, must be decided on other than etymological grounds. The Church of England seems to regard the question as comparatively indifferent; *leaning*, indeed, in theory, towards *immersion*; (See rubric in the baptismal service;) but in practice, to *aspersion* or *effusion*.

25. *Ιουδαίων*. *Ιουδαίου* is a reading preferred by many. If it be adopted, we must understand by it, one of those who favoured Christ's baptism.

— *περὶ καθαρισμοῦ*. The context, and the connecting particle *οὖν* at the beginning of the verse, oblige us to understand by this word, *baptismal* purification. The same meaning is thought by some to belong to it in 2 Pet. i. 9.

26. *πέραν τοῦ Ἰορδάνου*. This expression always means in the New Testament, the Eastern side of the river.

29. *Ὁ ἐστηκὼς καὶ ἀκούων*,—alluding to the custom of the friends who had negotiated a marriage *standing* outside the door on occasion of the first interview between the betrothed pair; and *listening*, to judge, by the tones of the bridegroom's voice, of his approbation.

31. *ἐπάνω πάντων ἐστίν*—‘Does not cease to be supreme *in fact*, in consequence of his voluntary humiliation.’

32. *ὁ ἑώρακε καὶ ἤκουσε*. Conjunctions *do not* necessarily connect the same Moods and Tenses of Verbs, in Greek.

οὐδεὶς λαμβάνει. This is evidently to be taken with some limitation; from what follows.

33. *ἐσφράγισεν*. Both in ancient and modern times, the affixing of a seal (*σφραγίς*) has been a token of confirmation, and attestation.

34. Supply *αὐτῷ* after *δέδωκεν* or *Πνεῦμα*. It is a general rule that *Πνεῦμα* *without* the Article means the gifts of the Holy Spirit, with the Article, the Holy Spirit Himself; nor will Middleton allow that this passage is any violation of the rule.

36. ὁ πιστεύων....ὁ δὲ ἀπειθῶν, *He who believethbut he who* (so disbelieves as that he) *disobeyeth.*

— ἔχει, *Hath* already, in its beginnings.

— μένει, *Now abides* under the wrath of God. So Psal. vii. 11. “God is angry with the wicked every day.”

CHAPTER IV.

1. THE connecting particle *οὖν* shews that the preceding chapter has some bearing upon this one. Perhaps we are to understand that the great number of disciples, was owing, in part, to the testimony of John, just recorded. Christ left Judæa, doubtless, to avoid giving premature umbrage to the Pharisees by the success of his ministry.

2. One reason why our Saviour did not himself baptize may have been, lest those who had received the rite from his hands should claim undue pre-eminence in consequence. But Peter and Paul, appear both to have acted in like manner, at least generally. (Acts x. 48., 1 Cor. i. 14.)

4. ἔχει, —since Samaria lay directly in the way between Judæa and Galilee.

5. εἰς, not *into*, but *unto*, as appears by what follows.

— “The parcel of ground which Jacob bought,” lay near Shechem. (Gen. xxxiii. 19. &c.) This city was taken by stratagem, and its inhabitants destroyed by Simeon and Levi. (Gen. xxxiv.) The gift spoken of was conferred by the patriarch, a short time before his death. (Gen. xlviii. 22.)

6. ἐκαθέζετο οὕτως, *proceeded-to-sit thus*, weary as he was. "The sixth hour" answered to our noon.

7. ἐκ τῆς Σαμαρείας. This cannot mean that the woman came *out of* Samaria, as she was still *in* it. We must therefore supply οὖσα, and consider γυνὴ ἐκ τῆς Σαμαρείας as = γυνὴ Σαμαρεῖτις.

9. παρ' ἐμοῦ. The position is emphatic.

— συγχρῶνται, *have no familiar dealings*. They had such necessary intercourse, as arose from Samaria lying midway between Judæa, and Galilee; but never thought of giving, or requesting, favours from each other.

The enmity between the Jews, and Samaritans, arose in the first instance, from the heathenish practices of the latter; who, having been placed by Shalmaneser king of Assyria in the districts previously occupied by the ten tribes of Israel, and finding the country infested with lions in punishment for their idolatry, endeavoured foolishly to patch up a sort of mongrel religion; worshipping the true God, but at the same time also serving other gods. (2 Kings xvii. 24—41.) Afterwards, when the Jews were rebuilding their temple, the Samaritans offering to aid them were refused: this they considered a sore affront, and at once did all in their power to hinder the work. (Ezra iv. 1—16. &c.) Lastly, one Manasseh, of the priestly family, having married the daughter of Sanballat a Samaritan ruler, was driven by Nehemiah from the priesthood; (Neh. xiii. 28.) upon which he formed a party, and erected a rival temple upon Mount Gerizim. Thus the national animosity on both sides was at once heightened and made perpetual; and on the part of the Jews especially, seems to have become even increasingly virulent, though the Samaritans as time rolled on, became less deserving of their hatred.

10. εἰ ἤδεις....σὺ ἂν ἤτησας. *Ei* with Indicative Imperfect opposed to ἂν with Indicative Imperfect, *If thou didst....thou wouldest &c.*: εἰ with Aorist Indicative opposed to ἂν with Aorist Indicative, *If thou hadst....thou wouldest have, &c.* But the Imperfect ἦν stands where we should have the 2 Aorist of other Verbs, and the Pluperfect often, in the New Testament, takes the place of the Aorist in the *Apadosis*, or latter clause. The σὺ is emphatic.

11. οὐτε...καὶ, = *neque...et*, = *not...and moreover*.

— τὸ φρέαρ ἐστὶ βαθύ. 25 yards deep; as we are told by travellers.

— τὸ ὕδωρ τὸ ζῶν, “the living water you speak of.” This is the force of the Article. She might easily suppose our Lord to speak literally; since “living water” was a common expression for *spring water*.

12. τοῦ πατρὸς ἡμῶν Ἰακώβ,—For the Samaritans, also, claimed to be descended from Abraham, through Jacob: and indeed, it is probable many of the ancient Israelites were mingled among them.

— υἱοί seems used in rather an extended sense, as including the servants also.

— θρέμματα, from τρέφω *I nourish*, properly *anything brought up by one*; and hence, especially, *cattle*. The woman mentions all this, as magnifying the abundance and excellence of the water in the well.

14. ὅς δ' ἂν πίη. The Particle ἂν, placed, as here, between a Relative and Verb, gives its force to both. The Relative it generalizes; (ὅς ἂν *whosoever*;) the Verb, if in the Aorist, it makes equivalent to a Future Perfect; (ἂν πίη *shall have drunk*).

— οὐ μὴ, a strong negation; *not in any-wise, by*

any means. “In Negative propositions, the Conjunctive is used after οὐ μή for the Future, but usually only the Conjunctive Aorist First Passive, or Aorist Second Active and Middle.” Matth. Gr. Gram.

15. δός μοι κ. τ. λ. She seems to speak ironically: she is, however, immediately checked by our Saviour, in the unwelcome command that follows.

18. καὶ νῦν, ὃν ἔχεις κ. τ. λ. There is no need to alter the order, as is done in the common Version: “And now, he whom thou hast is not thy husband.”

19. προφήτης does not necessarily signify, *one who predicts*; nor is it always used in that sense in the New Testament. It is derived from πρό *for*, and φημι; *one who speaks for another, an interpreter.* The woman draws her inference from our Lord’s knowledge of her previous history.

20. ἐν τούτῳ τῷ ὄρει. Mount Gerizim, near which this conversation took place, and to which probably the woman pointed as she spoke, had in fact no sanctity belonging to it, except such as it might derive from the pronunciation there of the Divine blessing on obedience to the Law, (Deut. xxvii. 12., Josh. viii. 33.): but the Samaritans pretended that Abraham and Jacob, had upon it built altars to Jehovah: and hence the assertion made in this place. It seems as if the intention of the speaker was, by awakening controversy to turn off the conversation from the humbling subject of her own history.

21. προσκυνήσετε τῷ Πατρί—i. e. *only or especially*; as many such negations must be softened in Scripture. With regard indeed to the Jews, it became literally true, that they ceased to worship the God of their fathers, in the city which He had chosen to place His name there; for

they were driven away from that city, and forbidden even to look upon its ruins: but the Samaritans were never so entirely dispersed; and some of them are to be found in those parts even to this day.

22. Ὑμεῖς προσκυνεῖτε κ. τ. λ. YE Samaritans *worship what ye do not know*; WE Jews *worship what we do know*.

— ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. This must be manifest to any one, even but partially acquainted with the Old Testament.

23. τοὺς προσκυνοῦντας αὐτόν. Observe the Accusative after προσκυνῶ, which had just before been followed by a Dative. The latter construction is the more common, as well as the more ancient.

25. ὁ λεγόμενος Χριστός. These words are manifestly those of the Evangelist, not of the woman: for what motive could she have, (a Samaritan speaking to a Jew, and both using the Syriac Chaldee of the country,) to translate a well known Hebrew appellation into Greek?

26. ὁ λαλῶν σοι. It is remarkable that to a Samaritan woman, our Lord should, for the first time, have asserted his claim, in direct terms, to be the Messiah.

27. μετὰ γυναῖκος.—Though the Jewish rabbis reckoned it unbecoming for a Teacher to be seen talking with a woman; yet Christ in so many instances broke through their groundless niceties in this matter, that his disciples could not be surprized that he was doing so now. It is generally agreed that γυναῖκος would have had the Article, but for the Preposition which precedes; and that the word should be rendered *THE woman*. She was a Samaritan, she was at the place for drawing water,

which was frequently the resort of loose, if not profligate persons; perhaps, too, something of her own character was discoverable from her general appearance; and hence, *ἐθαύμασαν οἱ μαθηταί*. Yet no one said (to the woman,) *τί ζητεῖς*; or (to our Lord,) *τί λαλεῖς μετ' αὐτῆς*;

28. *Ἄφηκεν οὖν τὴν ὑδρίαν*. Such little incidents have a peculiar value, as confirming both the genuineness, and the authenticity of the Apostolic writings: a forger of spurious writings, or of pretended events, would never have thought of them.

29. *δεῦτε* is an Adverb, used only in connection with the Plural number. Its equivalent for the Singular is *δεῦρο*.

— *πάντα ὅσα ἐποίησα*. She speaks with exaggeration, as persons under excitement generally do.

— *μήτι οὗτος κ. τ. λ.* The common translation is too strongly affirmative; it would have required *οὐχ* instead of *μήτι*. The woman was, perhaps, still but partially convinced herself; and, moreover, half afraid to utter all she thought; she therefore asks, as if expressing doubt rather than belief, "*Is this the Christ?*"

30. *ἤρχοντο*, *They were coming*. The Imperfect here, as indeed always, should be carefully observed. So in the next verse *ἠρώτων*.

31. *τῷ μεταξὺ*,—supply *χρόνῳ*.

35. *ἔτι τετράμηνόν ἐστι κ. τ. λ.* Whether these words are to be taken literally, or only as a Proverb, is not agreed. It might be really spring-time, and our Lord might be pointing (as some have thought,) to some persons engaged in sowing: or he might merely mean, 'ye are wont to reckon about four months between seed-time and harvest, but my harvest is even now close at

hand though I have but just began to sow:’ the general drift of his remark is obvious; viz. the sudden, and rapid spread of his Gospel, contrasted with the more tardy operations of nature.

— θεάσασθε τὰς χώρας,—Pointing probably to the approaching multitude of Samaritans. χώρα is rarely thus used for a *field*.

— λευκαί, as corn-fields beginning to turn yellow.

37. ὁ λόγος ἐστὶν ὁ ἀληθινός, *Is (seen) the true saying.* The common rendering would imply that ἀληθινός had no Article.

38. ἄλλοι κεκοπιάκασι κ. τ. λ. ‘Moses and the Prophets laboured; and you, my Apostles, will reap the benefit of their labors, in the converts prepared by them.’

39. διὰ τὸν λόγον κ. τ. λ. *On account of the word of the woman who kept-testifying, &c.*

40. δύο ἡμέρας. Not longer, lest he should seem to neglect “τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.”

42. λαλίαν. This word properly means *talk*, and may be used with reference perhaps to that continuous testifying, which we have suggested as implied in the Imperfect Participle μαρτυρούσης.

43. τὰς δύο ἡμέρας. The Article is used because the two days had been previously mentioned.

44. αὐτὸς γάρ,—The purpose of γάρ here is very obscure; since what follows can hardly be supposed to give a reason why Jesus went to Galilee, his own country, (as it was called). I have met with no interpretation so satisfactory as to warrant its being quoted. Some would force γάρ to mean *although*, some would foist into the text some such words as ἀλλ’ οὐκ εἰς Ναζαρέθ. A fair explanation is still a desideratum.

46. ἐποίησε. Here, as in many instances, the Aorist is used for the Pluperfect.

— βασιλικός, a rare word, and of doubtful meaning: perhaps, (ὑπηρέτης being understood,) *an officer of the Court*.

47. ἤμελλε. This Verb, together with βούλομαι and δύναμαι, generally takes η, not ε, for its augment; chiefly (but not exclusively,) among the Attics. Yet we find in this very Gospel ἔμελλε.

48. σημεῖα καὶ τέρατα. The former, *things wonderful*; the latter, *things supernatural*. Such is generally the distinction made; but that implied in our common Version, is more accurate; σημεῖον *a token or sign* of some doctrine, prophecy, claim, &c.; τέρας simply *a prodigy*, without any such accessory notion.

— ἴδητε. The Plural shows that others, as well as the βασιλικός, were involved in the censure; perhaps even more than he himself. The word ἴδητε seems also emphatic; they would not receive the *report* of his miracles, so as to believe: they must *see*.

49. πρὶν ἀποθανεῖν τὸ παιδίον μου, *before my little-child shall have died*. Πρὶν with the Aorist Infinitive, like ἄν with the Aorist Conjunctive, is equivalent to the Future Perfect.

52. κομψότερον ἔσχε. Not *BEGAN to amend*, for then surely the Aorist would not have been used; but, *WAS better*. Ἐχω with an Adverb, (and the Neuter Adjective is equivalent, here, to an Adverb,) becomes in translation = the *Substantive Verb*. Κομψός, the *positive* of κομψότερος, means, properly, *elegant, nice, clever, &c.*

— ἐβδόμην ὥραν, *one o'clock in the day*.

53. ἐπίστευσεν. He had before believed what Jesus had said; he now believes on *him*, as the Messiah.

CHAPTER V.

1. *ἑορτή*.—probably the Passover: though some have thought the feast of Purim (instituted by Esther,) is meant; others, the feast of the Dedication, (instituted by Judas Maccabæus); and others, the feast of Tabernacles.

2. *ἔστι*. It has been already noticed, that the use of this word is one of the arguments for the earlier date of St. John's Gospel. It is fair, however, to confess, that *ἦν* is found as a different reading, but with little to recommend it. *ἔστι* appears, without a doubt, to be what the Apostle wrote.

— *κολυμβήθρα*, from *κολυμβάω*, signifies, properly, *a bathing-pool*.

— *Βηθεςδα*. The etymology of this word is not fixed with certainty; but it is generally interpreted, *House of mercy*.

4. *κατέβαινε καὶ ἐτάρασσε*, *Used to go down and trouble*. So also *ἐγίνετο*, *used-to-become*.

Numberless conflicting interpretations have been given of this passage, and, indeed, of the whole narrative; many of them tending to divest it of its miraculous character. But the biblical student should look with suspicion on all these neological comments, especially when proceeding from writers of the German school. It is true, that the word *ἄγγελος* does not necessarily mean a celestial being, and all that this *ἄγγελος* is said to have done, might have been accomplished by an ordinary "messenger;" but, even if we were to admit that mineral waters could have such healing properties

as to release the sick, $\tilde{\omega}$ δῆποτε νοσήματι κατείχοντο, and that these wondrous properties might be awakened into active operation by the troubling of the water, still it would be inexplicable that only he who *first* stepped in was made whole. We are driven, therefore, to the conclusion that even if the waters of Bethesda were ordinarily possessed of sanatory properties, this particular of the angel's visit was supernatural; and as for the silence of Josephus on the subject, *that* can have little weight with any one who reflects how many important matters he has omitted.

5. ἔχων ἐν τῇ ἀσθενείᾳ. The Article equivalent, as it often is, to the Possessive Pronoun. Of course it need not follow from the Evangelist's statement, that the impotent man had waited at the pool thirty-eight years.

7. Κύριε. Rightly rendered *Sir*: for though the sacred name Jehovah is translated by this word; and its meaning, when applied to the Redeemer, is often *Lord* in the highest sense; yet it is also not unfrequently employed where such a signification is impossible; and the impotent man had manifestly no knowledge of our Saviour's Divinity, or even of his prophetic character. It appears from this man's brief but touching statement, that, besides being diseased, he was poor, and also friendless.

8. κράββατον, a very light and portable couch; which the man was desired to carry, as a token that his cure was complete, as well as sudden.

9. ἦν δὲ σάββατον. When St. John uses this word of *the sabbath-day*, he employs the Singular; the Plural, when he intends it for *a week*. The other Evangelists are not so careful to avoid ambiguity.

It is a favorite argument with those who wish to depreciate the sanctity of the Sabbath, that our Lord both violated it himself, and encouraged others to do so too. Yet a moment's reflection on those acts on which this argument is grounded, will shew how little support it has. The spitting on the ground and making clay of the spittle, the plucking a few ears of corn to satisfy the cravings of immediate want, the carrying of a light portable couch after receiving a cure, and that, too, a miraculous one,—these are the much-talked of infringements on the rest of the Sabbath! Christ did treat with indifference the refined and scrupulous regulations of the Pharisees, but not the requirements the Divine Law, especially as contained in the Decalogue.

12. It is observable that the enquiry is made, in the true spirit of malignity, not after the author of the cure, but after the enjoiner of the pretended sin.

13. ἐξένευσεν, from ἐκ and νέω, properly, *to swim out or away*.

14. μηκέτι ἀμάρτανε. Hence it appears that the man's sickness had been the punishment, perhaps, the actual result, of his crimes.

15. ἀνήγγειλε τοῖς Ἰουδαίοις, *i. e.* to the Sanhedrim. He would not need ἀπέρχεσθαι, in order to tell the Jews in general, for he would have found plenty round him in the Temple. What his motive was for telling of Christ, is not clear: it might be gratitude to his deliverer, or it might be ill-will, and anger at the implied rebuke he had just received.

16. ἐδιώκων. Διώκω is a regular forensic word for *to prosecute*; and ὁ διώκων signifies *the prosecutor*, as opposed to ὁ φεόγων, *the defendant*. Such, very probably,

is the meaning of the word as used here : and it is well known that sabbath-breaking was a crime legally punishable. ἀπεκρίνατο, too, may have the same meaning as ἀπελογίσατο, *answered in his defence*.

17. ὁ Πατήρ μου κ. τ. λ. *i. e.* ‘as the sanctity of the Sabbath does not interfere with my Father’s ever-acting Providence, so neither does it with my *gracious* operations.’

18. πατέρα ἴδιον, *HIS OWN father*. That such is the force of ἴδιον is evident, not only from the word itself, which means as much, but also from what follows, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ : for to assert merely, that God was his father in the usual sense, could involve no such consequence. The Jews themselves went thus far (ἐνα πατέρα ἔχομεν, τὸν Θεόν. viii. 41.); yet did they not thereby claim equality with God.

19. οὐ δύναται κ. τ. λ. Perhaps these words and the others which follow, are best interpreted by referring them to the solemn and mysterious doctrine of our Lord’s eternal Sonship : for, to quote the language of the Athenasian Creed, while “the Father is made of none neither created nor begotten,” “the Son is of the Father” “begotten of His Father before all worlds.” All, therefore, that the Father is and does, all this the Son likewise is and does ; but, as it is essential to the Person of the Father, to be derived of none, so is it equally essential to the Person of the Son, to be derived of, or from, the Father : yet so as that, in the ever-blessed Trinity, “none is afore or after another, none is greater or less than another.” Nor let it be said that Sonship implies a beginning, and the priority of the Father, and, therefore, cannot be the attribute or characteristic of our Lord in

his Divine Nature; for precisely the same might with equal plausibility be said concerning the title of Word, which nevertheless is in this Gospel expressly given to Christ in his pre-existent state as God. But, in truth, the objection has *only* plausibility in each case; for it proceeds upon the very false and dangerous supposition, that *any* analogy can hold good *throughout* between things human and Divine, and that man, who cannot fathom the mysteries of his own being, is fit to dive into the depths of Deity. But the whole subject is too awful and sublime to be treated of in these notes: it is only mentioned as furnishing a key to the meaning of this deep discourse of Christ's. Let it suffice to add, that the eternal Sonship of the Redeemer is an essential doctrine of the Anglican Church, of Catholic truth, of the Holy Scriptures; and that, if lost sight of, it leaves many passages of God's Word bereft of half their significance and beauty.

21. ὁ Υἱὸς οὗς θέλει ζωοποιεῖ,—physically, intellectually, morally, and eternally.

22. τὴν κρίσιν πᾶσαν, *the whole judgment*. κρίσις is here used in its proper meaning of *the act of judging*.

23. ἵνα πάντες κ. τ. λ. What stronger claim for Divine worship and adoration could have been advanced? what then shall be thought of those who refuse to recognize that claim?

25. οἱ νεκροί seem in this verse to be the *spiritually* dead; those described in ver. 28 as οἱ ἐν τοῖς μνημείοις, the *physically* dead. If so, the tenor of our Lord's address will be, 'Verily, I say to you, the hour is coming in which multitudes now dead in trespasses and sins shall hear my voice, and live a life of faith and

holiness: nor need this excite your wonder, for the hour is coming when all those who are actually and physically dead, and even buried, shall hear that same voice, and rise again."

27. ὅτι Υἱὸς ἀνθρώπου ἐστί. It is disputed whether these words, standing, as here, without the Article are a title of the Messiah, or only a periphrasis for man, (as sometimes in the Old Testament). Bp. Middleton, (a good authority, surely, on the Greek Article) adopts the former view.

29. κρίσεως, evidently in the sense of κατακρίσεως, *condemnation*.

32. ἄλλος ἐστὶν ὁ μαρτυρῶν, *He who beareth witness of me is another, a different person*. So *alius* in Latin: "*alia fuit causa damnationis*;" Corn. Nep. in Vit. Milt.

35. ὁ λύχνος ὁ καιόμενος καὶ φαίνων. It seems plain that the Article is sometimes used, to give emphasis, even where no well-known, or previously introduced, person or thing is spoken of: so in the present passage; so also iii. 10. σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ; so again Matt. xxv. 30. ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. The word καιόμενος furnishes, if we may so speak, a reason for the following word φαίνων: he *shone* because he *burned*.

— ὑμεῖς, *emphatic, even ye*.

— πρὸς ὥραν, *for a short time only*.

36. τὴν μαρτυρίαν κ. τ. λ. The force of the Article joined thus to the Substantive and not to the Adjective, can hardly be given without a periphrasis: *the witness which I have is greater, &c.*

— τὰ ἔργα, *plainly the miraculous works*.

37. οὐτε φωνήν κ. τ. λ. A very obscure passage, and one which has much perplexed the commentators. The best explanation I have found is, that our Lord adds these words to intimate that the *Father* of whom he spoke was not Joseph, nor any man, nor indeed any created being; but one whose shape had never been seen, nor his voice heard; i. e. God. Then, having said what was sufficient to define (if we may so speak) the Deity, he adds by way of censure, “ye have not His word,” &c.

39. ἐρευνᾶτε. Whether this is to be regarded as the Indicative Present, or as the Imperative Present, must be settled by the context: there is no difference whatever in the form of the word itself. Perhaps the former is more in accordance with the rest of the Saviour’s argument in this chapter.

43. εἰάν ἄλλος ἔλθῃ κ. τ. λ. Instance the impostor Barchochebas, who persuaded multitudes to flock to the standard of rebellion which he raised against the Roman government (A. D. 135.), and perished miserably, with his followers.

44. λαμβάνοντες . . . οὐ ζητεῖτε. A change of construction tolerable in Greek, though not in English.

45. ἔστιν ὁ κατηγορῶν κ. τ. λ. Perhaps, (rather differently from the authorized Version,) *Moses in whom you have trusted is he who &c.*

CHAPTER VI.

4. ἡ ἑορτή, *the chief feast*, THE *feast*, κατ' ἐξοχην. Some think the approach of the Passover is mentioned to shew that it was now Spring, and thus to account for our Lord and his disciples sitting down in the open air; others, to suggest a reason for so large a multitude as that afterwards spoken of, coming to him. Some have even presumed to cancel the words ἦν δὲ . . . Ἰουδαίων; but this is utterly unwarrantable, and has been only done to support the hypothesis, that Christ kept but two Passovers during his public ministry; an hypothesis untenable on other accounts.

5. ἐπάρας τοὺς ὀφθαλμούς, a Hebraism.

— λέγει πρὸς τὸν Φίλιππον. From Luke ix. 10. &c. it appears that the miraculous feeding of the five thousand took place near the city Bethsaida; and, from John i. 44., that Philip was of that town: hence we easily perceive how natural it was that Christ should address his enquiry to Philip; and detect a coincidence between the two evangelists St. Luke and St. John, manifestly undesigned, and therefore the more valuable.

— ἵνα φάγωσιν οὗτοι;—pointing to the advancing throng.

6. πειράζων, *trying*, or, *proving*.—τί ἔμελλε ποιεῖν, *what he was about to do*. This St. John adds, lest any should imagine that Christ was really ignorant of his own intentions; an ignorance manifestly inconsistent with his Divine nature, which this Evangelist is so careful to exhibit.

7. διακοσίων δηναρίων ἄρτοι. Words signifying price are put in the Genitive.

— οὐκ ἄρκουσιν, ARE *not sufficient*: the Present, not the Future.

8. λέγει αὐτῷ κ. τ. λ.; perhaps faintly expecting that some miracle might be wrought: for otherwise, the intimation seems almost absurd. Andrew, as well as Philip, was of Bethsaida.

9. ἔστι παιδάριον;—Bloomfield thinks this was a baker's boy, sent to find customers among the assembled crowd: but surely no baker would have sent five loaves to be sold among five thousand people and upwards: besides, how should such an one bring the fish? From the expression used in Luke ix. 13., οὐκ εἰσὶν ἡμῖν, it appears more probable that the lad was among Christ's own disciples, and connected with them.

— ἄρτους κριθίνους, then, as now, an inferior sort of bread.

— ὀψάρια. ὀψάριον is a diminutive of ὄψον, which properly signifies *any cooked meat*, (from ἔψω); then, *saucers, delicacies, &c.*; and then, since this was considered among the Athenians a special delicacy, *any kind of fish*. ὀψάρια, therefore, is equivalent to ἰχθύες, the word found in the other Evangelists.

10. ἀναπσεῖν, *recline*. The most ancient posture for taking meals was *sitting*; but in later times that of *reclining* was adopted, and became universal. An attention to this will throw light upon many passages both in sacred and profane writings.

— ἦν δὲ χάρις πολύς, —a little circumstance of which none but an eye-witness would have been likely to take notice.

— κοφίνους. There are three words for *basket* in the New Testament; κόφινος, σπυρίς, (Matt. xv. 37.) and

σαργάνη (2 Cor. xi. 33.). The two latter appear to be the same : for what St. Luke (Acts ix. 25.) calls σπυρίς, St. Paul (in the passage just referred to) calls σαργάνη. But κόφινος would seem to be different : for it is the word employed in each instance in relating this feeding of the *five* thousand ; whereas σπυρίς is in each case employed in connection with that of the *four* thousand. We meet with κόφινος in Juvenal, and that in connection with the Jews :—

Nunc sacri fontis nemus, et delubra locantur
Judæis, quorum cophinus, fœnumque supellex.

Sat. III. 13, 14.

15. ἀρπάζειν, *to seize, take by force* ; it is evident, therefore, that our Saviour's indisposition to aim at worldly honor, was generally known. It was the common belief that the Messiah should be a temporal prince, and rule as such over his people : this dignity Christ was desired to assume.

17. τὸ πλοῖον, *THE vessel* in which they had come across, or, which usually attended upon Christ.

— ἦρχοντο, *were-coming*. St. John, being himself a Galilean, naturally speaks of those who were crossing over to Galilee, as *coming*, not *going*.

— ἐγεγόνει, *had come on*.

18. The Sea of Tiberias, though comparatively small, was subject to frequent and dangerous tempests, owing to the blasts which blew down upon it from between the surrounding mountains.

19. ἐληλακότες, Perfect Participle Active, from ἐλαύνω, properly, *to drive* ; but adapting its signification to the context. Here, *to drive a vessel*, i. e. *to row*. ὥς, *about*.

— σταδίους. The Singular Masculine στάδιος is rarely met with : in its stead, στάδιον : Plural, στάδια or στάδια. A measure of a little more than 600 English feet ; not much less, therefore, than a furlong.

21. ἤθελον λαβεῖν, *were willing, or wishing, to receive, i. e. willingly received.*

— εὐθέως . . . ὑπῆγον. If this circumstance was at all miraculous, it was one of our Lord's most astonishing miracles : but εὐθέως sometimes means (as does indeed our own *im-mediately* according to its Etymology,) *without any intervening occurrences.*

22. πλοιάριον, diminutive of πλοῖον ; *the little boat.*

23. This verse is thrown in to prevent the appearance of any contradiction between the statement just made, (πλοιάριον ἄλλο οὐκ ἦν, εἰ μὴ ἐν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταί) and that which follows, (ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα). The Article with πλοῖα in ver. 24. intimates that the ships spoken of were those here mentioned as having come from Tiberias.

25. Παββὶ, πότε ὧδε γέγονας ; an unmeaning idle question, which seems to betray their indifference to the important doctrines he taught.

27. ἐσφράγισεν, *has sealed,* to mark him out as His own ; and perhaps, too, to intimate his sacrificial character ; for such a custom prevailed among some of the people who bordered upon Palestine.

29. τὰ ἔργα τοῦ Θεοῦ, *The works appointed by God, and pleasing to Him.* So in the Psalms, θυσία τοῦ Θεοῦ πνεῦμα συντετριμμένον κ. τ. λ. l. 17. Sept. or li. 17. Eng. Vers.

30. σημεῖον is evidently used in its etymological signification of *a sign.* These Jews could not have for-

gotten the stupendous miracle of the preceding day ; but they ask for one which shall be expressly wrought in token of the Messiahship of Christ : probably, some sign from heaven, such as the calling down of fire.

31. τὸ μάννα, (Exod. xvi. 11—36.) THE *manna*, The word is Hebrew, and the derivation of it may be found in Exod. xvi. 15. מַה זֶה, *what (is) this?* As given to the bread that came from heaven, it was expressive not of knowledge, but of ignorance.

ἄρτον κ. τ. λ. Psal. lxxvii. (lxxviii. in Eng. Vers.)

24. ἔβρεξεν αὐτοῖς μάννα φαγεῖν, καὶ ἄρτον οὐράνου ἔδωκεν αὐτοῖς. (Sept.)

32. δέδωκεν. The Perfect retains its proper signification, and should be translated literally ;—"Moses *has not given*, therefore you have never yet had, (i. e. in its abundance and perfect excellency.)" There seems to be a double antithesis here ; first, between Μωϋσῆς and ὁ Πατήρ, secondly, between τὸν ἄρτον and τὸν ἄρτον τὸν ἀληθινόν.

33. ὁ καταβαίνων, *that which cometh down* : the common rendering divests the words of all ambiguity ; and this evidently was not our Lord's intention.

35. ὁ ἐρχόμενος, . . . καὶ ὁ πιστεύων. The latter exegetical of the former. This verse alone might have sufficed to intimate that the discourse which followed was to be understood figuratively and spiritually ; that "the mean whereby the Body of Christ is received and eaten . . . is faith."

37. πᾶν ὁ δίδωσι κ. τ. λ. Πᾶν *neuter* for *masculine*, as elsewhere in St. John's writings ; thus 1 John v. 4. πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, and Rev. xxi. 27. οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινόν, καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι κ. τ. λ.

— ἀλλ' ἴσως ἐρεῖ τις, Εἰ πᾶν ὃ δίδωσιν ὁ Πατήρ ἔρχεται πρὸς σέ, καὶ οὐκ ἂν ἐλκύσῃ, καὶ οὐδεὶς δύναται ἐλθεῖν πρὸς σέ εἰ μὴ ἢ δεδομένον αὐτῷ ἄνωθεν, πάσης αἰτίας εἰσὶν καὶ ἐγκλημάτων ἀπηλλαγμένοι οἷς οὐ δίδωσιν ὁ Πατήρ. λόγοι ταῦτα (surely it should be οὕτοι) ψιλοὶ καὶ πρόφασις· δεόμεθα γὰρ καὶ τῆς οἴκοθεν προαιρέσεως. τὸ γὰρ διδάσκεσθαι, προαιρέσεώς ἐστι καὶ τὸ πιστεῦναι. ἐνταῦθα δὲ οὐδὲν ἄλλο ἐμφαίνει διὰ τοῦ, ὃ δίδωσί μοι ὁ Πατήρ, ἀλλ' ἢ, ὅτι οὐ τὸ τυχόν πρᾶγμα ἐστὶ τὸ πιστεῦσαι εἰς ἐμέ κ. τ. λ. Chrys. Hom. XLIV.

41. ἐγόγγυζον, *were murmuring, or, began-to-murmur*; not at his calling himself ὁ ἄρτος, but at his claiming a descent from heaven. They thought, whatever some modern Socinians may have done, that such a claim was inconsistent with an ordinary human nature.

44. οὐδεὶς δύναται....ἐλκύσῃ αὐτόν. "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, &c." (Art. x.)

45. καὶ ἔσονται παρτες κ. τ. λ. Isaiah liv. 13. But the quotation does not agree exactly with the Hebrew, or the Septuagint Versions. By τοῖς προφήταις our Lord seems to mean that portion of the Old Testament so called. The Jews divided their Scriptures into three parts: the Law, containing the five books of Moses; the Prophets, containing all the books from Joshua to 2 Kings (inclusive), and from Isaiah to Malachi (inclusive), except Ruth and Daniel; and the Hagiographa

or Sacred Writings, (called by our Saviour “the Psalms,” because beginning with them,) containing all from Psalms to Canticles (inclusive), with Ruth, Daniel, and the two books of Chronicles.

52. ἐμάχοντο, *began-to-strive*.

— τὴν σάρκα, *his flesh*. In the common Version the *his* is put in italics, as if not forming part of the text: but this is unnecessary, as the Article in Greek stands in place of a Possessive Pronoun, when the reference is clear; just as in French we say, *mal à LA tête, mal AUX dents, &c.*

56. μου τὴν σάρκα, μου τὸ αἷμα,—the arrangement is emphatic.

— ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. Similar phrases are met with elsewhere, in St. John’s writings: thus 1 John iii. 24. ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· again iv. 15. ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

59. ταῦτα εἶπεν ἐν συναγωγῇ. As our Lord appears to have continued his discourse without any particular break, at any rate, without any change of place, from ver. 26. it is difficult to understand how he could be in a synagogue; unless indeed, the Jews found him there, when they met with him πέραν τῆς θαλάσσης. Grotius and some others translate ἐν συναγωγῇ, *palam, loco publico*; but this is a very rare meaning of the word in the New Testament, if indeed it can be paralleled.

60. σκληρὸς, *hard*,—to the mind, and therefore *difficult*,—to the feelings, and therefore *harsh, offensive*. The μαθηταί who thus spoke, were not the Twelve. It should be remembered, that Christ had many disciples, besides

the Apostles, and the Seventy. Even after the desertions that took place at his death, these were above “five hundred brethren” who assembled together at one time. It cannot be doubted also, that these disciples had very different degrees of knowledge, faith, and love.

61. σκανδαλίζει; *offend, prove a stumbling-block to you?*

62. εἰν οὖν κ. τ. λ. *How much more startling will it seem to you to be told of eating my flesh, and drinking my blood, when you see me remove altogether from earth, and return to heaven.* Our Lord seems to put this strongest case, this climax of improbability, as it were, in order to drive his hearers to the conclusion, that they must have misunderstood his meaning; and then, immediately, throws a blaze of light upon what had been so darkly mysterious before, by assuring them, that as in every truth the hidden meaning, not the mere outside should be valued, so in all that he himself had been saying they were to seek for a spiritual, and so a living, and vivifying sense.

64. εἰσιν ἐξ ὑμῶν, (τῶν μαθητῶν μου,)—the ὑμῶν is emphatic.

66. εἰς τὰ ὀπίσω (μέρη).

— περιεπάτουν—St. John especially makes use of this word in a figurative sense.

70. τοὺς δώδεκα; already a recognized appellation, as appears from the Article.

— διάβολος, from διαβάλλω *to calumniate or accuse*, a slanderer. It is used as a name of Satan, in very many places of the New Testament, but perhaps our common Version is in this instance rather too strong.

CHAPTER VII.

1. ἐζήτουν, *were seeking*.

2. ἡ ἑορτή . . . ἡ σκηνοπηγία. ἑορτή, therefore, *with* the Article is used of other feasts, besides the Passover. σκηνοπηγία, (from σκηνή *a tent*, and πηγνυμι *I fix*,) literally, *the pitching of tents*, and hence, *the feast of tabernacles*: it occurs also as a Neuter Plural σκηνοπήγια. The celebration of this feast, is commanded in Deut. xvi. 13—15.; and the manner in which it was to be celebrated in Numb. xxix. 12—38. In some respects it was the greatest of all the Jewish feasts, and it is so called by Josephus. It derived its name from the circumstance of the people dwelling in tents during its continuance, in commemoration of the sojourn in the wilderness. The *Carneia* among the Grecians was somewhat similar to it.

3. οἱ ἀδελφοί.—The Jews, it is well known, extended the appellation of *brother* to other, more remote relations: thus Abraham and Lot are called brothers, (ὅτι ἄνθρωποι ἀδελφοί ἐσμεν ἡμεῖς. Gen. xiii. 8.) Probably it is used thus extensively here; and the “brethren” mentioned, were *cousins* of our Lord. It is not indeed expressly revealed that the Virgin Mary was mother only to the Saviour; but ecclesiastical tradition favors such a supposition, and it is generally adopted by the moderns. Some have thought, that this circumstance is predicted in Ezek. xliv. 2.

— μετὰ βῆθι ἐν τεῦθεν κ. τ. λ. From the Evangelist’s explanatory note in ver. 5. it is plain these words were uttered with no friendly intention; though some have imagined that the brethren of our Lord wished him to

secure an increase of fame and popularity that they, as his relatives, might participate in his honor. It is much more likely that they wished to remove him from Galilee, in order to avoid sharing his reproach. The μαθηταί of whom they speak were those who were resident in Judæa, or who were likely to be there at the approaching σκηνοπηγία. As Christ had been brought up in Galilee, and προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει, it is likely enough, that the number of disciples here was greatly exceeded by that of those in Judæa.

4. οὐδέις γὰρ κ. τ. λ. These words were apparently in part ironical, at any rate, contemptuous. Καὶ before ζῆτεῖ means, as often it does, *and yet*. Παρρησία from παρά and ῥῆσις is variously translated in the New Testament, as *plainness of speech*, (2 Cor. iii. 12.) *boldness*, (Eph. iii. 12.) *freeness*, (Acts ii. 29.) *confidence*, (Heb. x. 35.) and, as here, *openness*. εἰ = *since*, not, *if*. These relatives of our Lord, who had seen his works in Galilee, could not entertain any doubt, as to the fact of his working miracles.

5. οὐδὲ γὰρ οἱ ἀδελφοὶ κ. τ. λ. NOT EVEN *did* &c. οὐδὲ, when not preceded by a Negative, = *not even*; when preceded by a Negative, = *nor yet*. An attention to this in translation will often give much force to passages that have been weakened by making οὐδὲ = οὐτέ. From the incredulity of these ἀδελφοί an additional argument may be drawn against the existence of any actual fraternal relation between them and the Saviour. Had they been really sons of Joseph and Mary, would they have remained ignorant of the miraculous conception, and the other remarkable events connected with the Redeemer's Advent? and knowing these things, could they have

been still unbelievers? As more distant relations, they might have had comparatively little intercourse with the Virgin, especially considering the lowness of their condition, and of hers. Yet, after all, their unbelief is surprising, and hence the use of οὐδέ.

6. ὁ καιρὸς ὁ ἐμός; perhaps *the season* of his death is intended, which being not yet come, it was not desirable that he should expose himself to danger prematurely, by going up to Jerusalem on this occasion. But this interpretation seems inconsistent with the fact, that Christ did go up at length: besides, our Lord uses generally ὥρα not καιρός, when referring to his death. Probably, therefore, we are to understand *the fit season* for his going to the feast. The roads would be likely to be thronged, and the people disposed to be easily excited. He waits for this excitement to subside. In the case of those who were urging him to go; these reasons could have no weight. They had no occasion to fear causing any commotion among the people; nor were exposed to personal violence, if a commotion did take place. They were *of* the world, and were not, therefore, objects of its enmity. Hence our Saviour says to them ὁ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν ἕτοιμος.

7. οὐ δύναται, *cannot*, it would be inconsistent with man's very nature. We frequently find δύναμαι with a Negative in this Gospel, as a very strong word for *it is unlikely*; but not as denoting absolute impossibility.

8. ἐγὼ οὐπω ἀναβαίνω. Another reading, and perhaps the more probable one, because less likely to have been interpolated, is, οὐκ ἀναβαίνω. The *assertion*, with this reading, is none the less truthful; since the οὐκ would necessarily be limited in meaning by the οὐπω which pre-

cedes, and by the advice given, which was, to go up *forthwith* to the feast.

11. οἱ οὖν Ἰουδαῖοι ἐζήτουν, *the Jews then (therefore) were seeking.* This at once explains why he delayed going up.

— ποῦ ἐστὶν ἐκεῖνος; *Where is that man?* The ἐκεῖνος has great emphasis: the common Version would be accurate if it were merely ποῦ ἐστὶν. Probably the Jewish rulers, (for such seems to be here, as in so many places of St. John's Gospel, the meaning of οἱ Ἰουδαῖοι,) were searching for him in order to kill him.

14. τῆς ἑορτῆς μεσούσης. *The Feast of Tabernacles,* lasted in all eight days: this was therefore, the third or fourth.

15. γράμματα, *literature, i. e. theological literature;* for the Jews had no other. There seems every reason, however, to suppose, that our blessed Lord's discourses were on every occasion free from anything that savored of rudeness of speech, or even apparent ignorance. Campbell notices this, though dealing perhaps a little too roughly with the Apostolic writings.

17. θέλῃ ποιεῖν. *Much more than a Simple Future; Willeth to do.*

18. That Christ did not seek his own glory, he had proved by acts; (for he had shunned to have royal honors, even when they were being pressed upon him;) and by words; for he had just turned off the eulogium of the people from himself to his heavenly Father.

19. τί με ζητεῖτε ἀποκτεῖναι; *That they were doing* so was stated in ver. 1., and intimated in ver. 11.

20. ὁ ὄχλος, (as distinguished from οἱ Ἰουδαῖοι *the Jewish rulers,*) *the multitude,* who were perhaps

ignorant, or but partially informed, of their rulers' intention.

21, 22. ἐν ἔργον ἐποίησα (ἐν σαββάτῳ), καὶ πάντες θαυμάζετε διὰ τοῦτο. Μωϋσῆς δέδωκεν κ. τ. λ. The argument seems to be, 'I have done *one* work (on the sabbath), but you *habitually* violate that day, and that in keeping Moses's own Law. Sense and Grammar alike require, that διὰ τοῦτο should be assigned to ver. 21. as following θαυμάζετε immediately. For how could it be said, that because Christ wrought a miracle, or that the people marvelled, *therefore* Moses gave circumcision? And moreover θαυμάζω is rarely, if ever, used *absolutely*, without a Case. περι-τέμνω = circum-cido = circum-cise.

23. ἄνθρωπος, simply *a human being*, without, of course, any accessory idea respecting the time of life; since circumcision was performed on the infant. So again, ch. xvi. 21., ἐγεννήθη ἄνθρωπος εἰς τὸν κοσμόν.—Χολᾶτε from χολή *bile*.—"Ὅλον ἄνθρωπον, *an entire man*, a man in all the parts of his body.

There is a threefold antithesis, apparently, in this verse: (1) Between *circumcision* which was the inflicting of a wound, and *healing*; (2) between one part only of the body as afflicted by circumcision, and ὅλος ἄνθρωπος; (3) between Moses and Christ; for the ἐμοί occupies a place of emphasis in ἐμοὶ χολᾶτε.

24. κατ' ὄψιν. *I may indeed seem AT FIRST SIGHT to be acting contrary to the Law of Moses; but examine the matter further, and you will form a juster judgment.*

27. οὐδεὶς γινώσκει πόθεν ἐστίν. A mere fancy, grounded perhaps upon tradition, but contrary to the express teaching of the Old Testament, in which it was declared that Christ should be born in Bethlehem of Judea. (Mic. v. 2.)

28. καὶ οὐδατε κ. τ. λ. The Jews knew, certainly, that our Lord was an Israelite, of the family of Joseph, or rather of Mary; brought up at Nazareth, a frequenter of Galilee, a worker of miracles, a pretender to Divine inspiration &c.: but of the real greatness of his character, origin, and claims they were utterly ignorant; as is intimated in the words immediately following, and declared in chap. viii. 19. καὶ ἀπ' ἐμαντοῦ. καί = *and yet*.

32. ἤκουσαν. . . . τοῦ ὄχλου γογγύζοντος, *heard the multitude murmuring*. They did not merely hear of it.

35. τὴν διασποράν τῶν Ἑλλήνων, *the Jews dispersed among the Greeks or Gentiles*.

37. τῇ ἐσχάτῃ ἡμέρᾳ κ. τ. λ. This was the eighth day of the feast, and was the most joyous of all its joyful days. On it an interesting ceremony used to be performed; not of Divine appointment, but exceedingly striking and significant. The priest drew water from the pool of Siloam, and brought it into the temple, where he poured it out upon the victim extended on the altar; psalms of praise being sung meanwhile, viz. the Psalms from 113 to 118. Some say that this libation took place each day of the feast; and, that it was to commemorate God's supplying the Israelites plentifully with water in the wilderness.

38. καθὼς εἶπεν ἡ γραφή. The reference is, not to any particular words, (though specially perhaps to Isai. xii. 3., xl. 3.) but to the general promises of Scripture that the Holy Spirit shall be abundantly poured out on God's people in the latter days, *i. e.* during the Gospel dispensation.

39. οὗ ἔμελλον, referring perhaps to the Pentecostal out-pouring of the Spirit. The οὗ agrees by *attraction* with Πνεύματος.

— οὕτω γὰρ ἦν Πνεῦμα. Πνεῦμα, not having the Article, signifies here *the influences of the Holy Spirit*. Perhaps, therefore, it is not necessary to supply δεδομένον, but only to take the negative with some restriction, as referring to those special influences peculiar to the New Testament Church. If δεδομένον is requisite here, it is equally so in Acts xix. 3. (οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν.)

40. ὁ προφήτης, spoken of by Moses, Deut. xviii.

42. In this verse we find some of the multitude giving detailed accounts as to whence (πόθεν) the Christ was to come; whereas, a few verses before, some were asserting that no one knew whence he came. It must be remembered that in a great crowd there would be great diversities of opinion, various measures of knowledge, and different degrees of candor.

43. σχίσμα; a word which here, as everywhere in the New Testament, means a rent *in* a body, literally or figuratively.

45. οἱ ὑπηρέται, mentioned in ver. 32.

49. ἐπικατάρατοί εἰσι. If such was the language and feeling of the Jews, (and the heathen spoke and acted with much the same sentiments,) our Lord might well mention, as a peculiarity of his Dispensation of religion, οἱ πτωχοὶ εὐαγγελίζονται. (Matt. xi. 5.)

50. Mark the progress of Nicodemus in courage. He first comes to Jesus by night; he then, (on the present occasion,) pleads in general terms that common justice should be done him; and, at last, when all the disciples were neglecting their duty and deserting their Master, he, regardless of consequences, assists Joseph of Arimathea to perform the funeral rites.

52. προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται, *No prophet has been raised out of Galilee.* A palpable lie: since Jonah, Nahum, Habakkuk and Amos all came from that region; perhaps also Elijah.

CHAPTER VIII.

THE entire narrative of "the woman taken in adultery," which occupies the first eleven verses of this chapter, is by many considered spurious: and certainly it admits of being questioned, far more than any other part of this Gospel of equal length. Yet, on the whole, the evidence in its favor, both external and internal, preponderates. Probably, the chief difficulties connected with it have arisen, in the first instance, from the presumptuous arrogance of those who fancied themselves wiser than the Evangelist, or Him by whom the Evangelist was inspired; and who, fearing that the licentious might take encouragement from this woman's impunity to continue in sin, thought proper to drop it from the Scriptures. The student who desires further information should consult Horne's *Introd.* vol. iv. Part II. chap. II. sect. v., or Bloomf. *Recens. Synopt.* in loc.

1. Ἰησοῦς ἐπὶ κ. τ. λ. This verse stands closely connected with the end of the preceding chapter:—The members of the Sanhedrim went each one to his own house; but Jesus went (κατὰ τὸ ἔθος) to the Mount of Olives.

2. καθίσας. The Verb καθίζω, like κύπτω in ver. 6., is properly a Transitive Verb: but both are frequently used, with an ellipsis of *ἑαυτόν*, as Intransitive.

4. ἐπ' αὐτοφώρῳ; sometimes written in one word, ἐπαντοφώρῳ. It is derived from αὐτός and φέρω, and this last from φέρω. It signifies, primarily, *being caught in the act of theft*, and hence, *being caught in any act*: and as one thus detected is *indubitably* guilty, it comes to mean *certainly, manifestly*; thus in Xen. Sym. III. 13. ἐπ' αὐτοφώρῳ εἴλημμαι πλουσιώτατος ὢν. Perhaps this last is its meaning in this place.

5. ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι. Λιθάζειν is a reading generally preferred for λιθοβολεῖσθαι. The latter from λίθος and βάλλω, the former from λίθος only. It is observable that the accusers say only *τοιαύτας such*, not *ταύτας these*: indeed, this they could not affirm, unless the woman whom they were accusing had been a betrothed virgin; for such only were ordered to be stoned (Deut. xxii. 23, 24): all adulterers, were required to be put to death, but the *mode* was left in other cases undetermined. Probably, however, custom very soon made what was obligatory only in one case, usual in all; and this supposition derives confirmation from Ezek. xvi. 40, taken in connection with its context.

6. τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν κ. τ. λ. Had he pronounced sentence of condemnation, they might have accused him of arrogating to himself the office of a judge; had he acquitted, they might have said that he was a contemner of the Law of Moses, and an encourager of vice.

The crime of adultery had become so general since the Babylonish captivity, that the various laws concerning it had grown out of use; and had all suffered death who ought to have died according to these laws, the population of Judea would have been not a little thinned.

— κατηγορεῖν αὐτοῦ. Verbs of *accusing, condemning, &c.*, have in Greek a directly opposite construction to what they have in English. *We* say, *To accuse one of murder*, putting the person in the Accusative, (the Objective without a Preposition,) and the crime in the Genitive (the Objective with *of*); the Greeks on the contrary say, κατηγορεῖν τινος φόνον, putting the person in the Genitive, the crime in the Accusative.

— ἔγραψεν εἰς τὴν γῆν, probably no significant characters, but merely random strokes. He thus intimated that he did not consider himself concerned to pronounce sentence either way; and at the same time gave to his enemies leisure to reflect on their own malignity, and to the woman time to recover a little from her confusion.

7. ὁ ἀναμάρτητος, of this particular sin. Our Lord speaks merely with reference to the matter now in hand; and must not by any means be understood as if laying down a general principle of judicature. The judicial character of a legally appointed judge is, of course, so long as he retains his office, irrespective of his private conduct. But, indeed, it by no means appears that these Scribes and Pharisees had any judicial character at all.

— τὸν λίθον. The Article is important, and ought not to be lost sight of. Bishop Middleton draws from it an argument in favor of the genuineness of the whole narrative: as he thinks an interpolator would not have been so accurate. The chief witness or witnesses were, in cases of stoning, required first to throw a stone at the guilty party, as a signal for the rest to join (Deut. xvii. 7.). It is this *signal-stone* of which our Saviour speaks, and which he calls κατ' ἐξοχήν THE stone.

8. ἔγραφεν εἰς τὴν γῆν. Before, he thus gave leisure to reflect; now, opportunity to act.

9. συνειδήσεως. συν—ειδήσις = con-science.

— εἷς καθ' εἷς, a popular, and therefore ungrammatical, idiom for εἷς καθ' ἑνα. These and the following words must not be interpreted with excessive strictness, as if there was a regular gradation of ages between the first who went out and the last; indeed, the Plurals πρεσβυτέρων and ἐσχάτων would hardly allow of such an interpretation. A gradual *stealing away* is all that is meant. Perhaps, too, the πρεσβύτεροι may signify here *the more honorable*; and the ἔσχατοι, *those of lower rank*.

— μόνος.... ἐν μέσῳ. The former word referring to the accusers and witnesses, who alone went out; the latter, to the company of the disciples, and the people who were looking on. Compare Luke ix. 18. ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί.

11. οὐδὲ ἐγὼ σε κατακρίνω, 'Nor yet do I take upon myself, as if I were a ruler and a judge, to condemn thee: yet I give thee advice;—πορεύου καὶ μηκέτι ἁμάρτανε.' Strange that any should have imagined such a narrative, winding up with such an exhortation, to be of dangerous or doubtful tendency!

12. πάλιν οὖν. The interruption occasioned by the circumstances just related having ceased, Jesus "again" addresses himself in general terms to the people. Perhaps the glories of an Eastern sky and a mid-day sun suggested the idea of φῶς.

— ἐν τῇ σκοτίᾳ, *in the darkness*; an emblem of ignorance, sin, and misery.

13. σὺ περὶ σεαυτοῦ κ. τ. λ. They quote his own words. See v. 31.

14. καὶν, for καὶ ἐάν, *even if, although*. The argument in this verse seems to be as follows:—‘Though in ordinary cases a person’s witness of himself ought not to be admitted, yet an exception must be made in my case; since it is not possible that any one else should bear witness for me, my origin and end being alike to you unknown. I know, however, whence I am, and whither I go: and hence, under these circumstances, you are bound to receive my testimony, even concerning myself. Nor am I, (ver. 16.) after all, to be regarded as a mere solitary witness; for my Father also attests the truth of my claims.’

There is but an *apparent* discrepancy between these words ὑμεῖς οὐκ οἶδατε κ. τ. λ., and the admission made in vii. 28.: for there Christ spoke of his human origin, here of his Divine.

15. ‘You take upon yourselves unhesitatingly to judge me, and that on mere carnal grounds;—the mean condition of my earthly parent, my own poverty &c.:—but I judge no man, for that is not now my office and business: I am come to save, not to judge:’ “οὐκ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον.” xii. 47.

18. μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ. The Father bore witness concerning Christ by a voice from heaven thrice; (at his baptism, Matt. iii. 17., on the Mount of transfiguration, Matt. xvii. 5., and when the “Greeks” were desiring to see him, John xii. 28.); by the miracles which he wrought by his hands, John v. 36.; by the prophecies, types, and ceremonies which had

foreshown his Advent, Rev. xix. 10.; and, we may add, by the punishments inflicted upon his enemies, as also by the descent of the Holy Ghost upon the Church: but some of these events were subsequent to the present discourse.

19. *ποῦ ἐστὶν ὁ πατήρ σου*; words evidently spoken in derision and contempt.

20. *ἐν τῷ γαζοφυλακίῳ*. The *treasury* was in the Court of the women, and contained thirteen chests: one for the women's offerings, the other twelve (probably) for each of the twelve tribes. *καί* before *οὐδεὶς* = *and yet*.

21. *ἐν τῇ ἀμαρτίᾳ ἀποθανεῖσθε*.—an admonition, not a prediction; still less a denunciation: as is evident from ver. 24.

22. The unworthy insinuation in this verse was probably thrown out by the ruling Jews to excite the prejudices of the people. Suicide, however admired among the heathen, was, in theory at least, condemned by the Jews.

23, 24. Our Lord explains:—‘Our characters and dispositions, our objects and tendencies, are so diametrically opposite, that unless an entire change take place in you, it is morally impossible we should be eventually associated in that region of glory to which I am going. But no change can take place in you except by your believing in me as the Messiah, and applying to me as such.’

25. *σὺ τίς εἶ*; the *σύ* emphatic:—‘Who are you that make these lofty claims, and utter these terrible threats?’

— *τὴν ἀρχήν* seems to be transposed here from its proper position, perhaps for the sake of emphasis. The common Version probably gives the right meaning to the

expression. Some would render τὴν ἀρχήν by *omnino*, *altogether*: but this would require that a Negative preceded.

26. πολλὰ ἔχω κ. τ. λ. *I am able* &c. a frequent meaning of ἔχω. After ἀλλά *but*, seems to be intended, “*I forbear to do so, I content myself with saying;*” or some similar connecting link.

28. ὅταν ὑψώσητε. However obscure these words may seem to us, they were probably not altogether so obscure to the Jews. see xii. 34.

— τότε γνώσεσθε. ‘Ye shall have such abundant evidence, by the descent of the Holy Spirit, the preaching and miracles of my apostles, the fulfilment of my prophecies, and the visitation of my adversaries, that many of you will actually believe, and be saved; and those who continue unbelieving, will perish without the shadow of an excuse.’

33. ἀπεκρίθησαν αὐτῷ. Commentators generally tell us that these *answerers* were not the persons just mentioned as having believed: but surely the plain meaning of the words is, that they were. Let it be remembered, that it was possible for many to be convinced in their minds that Jesus was the Christ and to have some inclination to become his followers, who nevertheless were far from being his attached and devoted servants, and might easily be roused into doubt and gainsaying by anything which sounded to them harsh.

— οὐδὲν ἔδουλεύκαμεν πώποτε. As a nation the Jews had been in bondage to the Egyptians, and the Babylonians; as a generation they were even now groaning under the Roman yoke. These words therefore are palpably false.

34. δοῦλος is properly an Adjective; and is found in each of the three Genders in the New Testament. The Masculine and Feminine need no reference: for the Neuter, see Rom. vi. 19.—*παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ.*

35. ὁ δὲ δοῦλος, *Now the servant* &c. The same word continues to be used, but its illustrative application is changed.

41. The Jews now, at length, perceive that Christ is not speaking of mere natural birth; and at once exclaim, ‘We are not the offspring of idolatry, (this being the most probable signification of *πορνεία* here, as often elsewhere,) but of God.’ *ἐκ πορνείας οὐ γεγεννήμεθα* &c. seems to mean, ‘We recognize no idol, or false god, as the object of our adorations, and the prime author of our being: we assign all this to God.’

44. *ἀνθρωποκτόνος*, a murderer, a man-slayer: from *ἄνθρωπος*, and *ἐκτονα* Perfect Middle of *κτείνω*. The accent on the penult, shews that the Substantive is used *actively*. *ἀπ’ ἀρχῆς*, from the beginning of the world.

— There is great difficulty in the latter part of this verse, *i. e.* in the clause *καὶ ὁ πατήρ αὐτοῦ*. After all, the common rendering seems the best: nor does it render the Article pleonastic; since, as has been previously observed, the Article is sometimes used merely to give emphasis and distinction; as we say in English, He is *THE* philosopher, he was *THE* warrior, &c. *i. e.* pre-eminently so.

46. *περὶ ἁμαρτίας*, concerning any sin (in life,) or error (in doctrine.)

48. *δαιμόνιον ἔχεις*. This expression, which occurs also in vii. 20., is said by some to be = *μαίνη*, thou art mad: but it is better to understand it in the literal, usual sense.

50. ‘But I need not be anxious about my own glory, there is another who cares for that; another “who seeks (it).”

52. οὐ μὴ γεύσῃται θανάτου κ. τ. λ. ‘He shall in no-wise taste “the bitter pains of death eternal.”

56. ἡγαλλιάσατο, *sprung forward with joyful desire*. ἀγαλλιάω perhaps from ἄλλομαι, *I spring*: but this is very doubtful.

57. πεντήκοντα ἔτη. Christ was, in fact, little more than thirty years of age: but gravity, and, still more, acquaintance with grief, might make him appear older.

58. πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. *Before Abraham was created, I am*. One of the most magnificent passages in Holy Writ; and a most certain evidence of the pre-existence of Christ. It is remarkably similar to one in the Psalms, πρὸ τοῦ ὄρη γεννηθῆναι σὺ εἶ. Psal. lxxxix. 2. (Sept.). One is almost tempted to view the “ἐγὼ εἰμι” as an assumption of the incommunicable name of the Great Jehovah, the I AM: but the same phrase occurs so frequently under circumstances in which such a supposition is inadmissible, that the temptation must be resisted.

59. Stoning was the appointed punishment for blasphemy; and was inflicted, we know, in the case of Shelomith’s son. Lev. xxiv. 10—15. and 23. It is doubtful whether we are to understand anything miraculous, in Christ’s escape. Ἐκρύβη, 2 Aorist Passive in a Middle sense. This is one of the few Verbs of which both the Aorists are in use.

CHAPTER IX.

2. THE question put by the disciples implies two erroneous suppositions: (1) that every personal affliction is the punishment of some particular sin or sins; (2) that it was possible for a man to have been guilty of sin before he was born into the present world. This latter hypothesis proceeds upon the doctrine of a *metempsychosis*, which it is certain that the Pharisees held with reference to the *good*, and which the common Jews may have believed with regard to all men indiscriminately.

3. Our Lord does not of course intend to say that neither this man nor his parents had ever committed any sin, but only in that sense in which the enquiry was made. The man's affliction had no connection with any particular personal transgression; but he had been born blind in order that τὰ ἔργα τοῦ Θεοῦ φανερώθῃ ἐν αὐτῷ.

4. ἐμὲ δεῖ κ. τ. λ. *Me* as well as the rest of men, or, *me* more than all men: for the ἐμέ certainly has some emphasis, or we should have had δεῖ με ἔργ.

6. ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ. *Smeared the clay over, (or upon) the eyes &c.* "If it be said, that, in ascribing the cure of blindness to the anointing of the eyes with clay, &c. we lay ourselves open to the imputation" (of attributing effects to causes inadequate to the purpose); "we reply, that we ascribe no such effects to such causes. We perceive no virtue, or energy in these things," (these symbolical actions) "more than in other things of the same kind. They are merely signs to connect the miracle with its end." Paley. Our Saviour may have employed the symbolical process here

recorded, in order to teach us that *deeds* as well as *words* of mercy are allowable on the Sabbath. By the command in ver. 7., too, he shews us that we are justified in endeavouring to obtain a cure for our own diseases, as well as in relieving the sufferings of others, on that day.

7. *νίπτω*, *I wash* any particular part of the body;

χείρ χεῖρα νίπτει δάκτυλος δὲ δάκτυλον.

λούω I wash the whole body, as of a dead person ;

*ἐκέκλετο δῖος Ἀχιλλεύς
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα.*

Hom. Il. Σ. 343.

πλύνω, *I wash* clothes or things ;

*(πλυνοὶ) ὅθε εἵματα σιγαλόεντα
πλύνεσκον Τρώων ἄλοχοι.—Hom. Il. X. 155.*

These words, however, are sometimes more loosely used ; but not in the New Testament. *Νίψαι* 1 Aorist Imperfect Middle.

8. In this verse, after *τὸ πρότερον, ὅτι*, MSS., Versions, and Fathers, vary between *τυφλός* and *προσαίτης*. It matters little which reading be adopted, and perhaps both were originally written, *τυφλὸς καὶ προσαίτης*.

— *ὁ καθήμενος καὶ προσαιτῶν*. Imperfect Participles, not Present : *he who used to sit and beg*, or, *who was sitting and begging*.

9. *ἄλλοι . . . ἄλλοι*, = *alii . . . alii*, = *some . . . others*.

11. The very simplicity and distinctness of the man's narrative shew him to have been possessed of a strong and vigorous understanding ; and almost prepare us for his subsequent conduct and observations.

16. παρά with Genitive = *from*; with Dative = *by*, *near*, *with*, (*apud*); with Accusative = *to*.

— ἄλλοι ἔλεγον. ἄλλοι even of the Pharisees.

17. σὺ τί λέγεις. It is observable that here the Pharisees ask his opinion, though afterwards (ver. 34.) they upbraid him for giving it. Σὺ is emphatic; and ὅτι for καθότι, *as to this that*. By προφήτης we are merely to understand a prophet in general, a “man of God;” not ὁ προφήτης spoken of in Deut. xviii., still less the Messiah, and least of all the “Son of God.” The man who speaks knew, as yet, too little of Christ to entertain such views concerning him.

18. ὅτου = τοῦ χρόνου ἐν ᾧ.

22. συνετέθειντο. Pluperfect Passive in Middle sense. *The Jews had-made-an-agreement-among-themselves, in order that (ἵνα) &c.*

— αὐτὸν ὁμολογήσῃ Χριστὸν (εἶναι), *should have confessed that he was Christ*, not THE Christ. Χριστός is used as a proper name, or else it would have the Article.

— ἀποσυνάγωγος from ἀπό and συναγωγή, *excommunicate*. The Jews had three kinds of excommunication. The first and lightest did not even absolutely exclude from the synagogue, and lasted only thirty days: the third and severest, amounted to total and perpetual excision from the Jewish Church. The second kind is supposed to be intended here. It forbad all attendance at sacred meetings, and all personal intercourse: its infliction, too, was accompanied with curses and denunciations.

24. δὸς δόξαν τῷ Θεῷ, *Give glory* (not THE glory) *to God*. It was a common form of adjuration when a person was being exhorted to make any confession. So

Joshua said to Achan, *ὅς δόξαν σήμερον τῷ Κυρίῳ Θεῷ Ισραήλ, καὶ δὲ τὴν ἐξομολόγησιν.* Josh. vii. 19. (Sept.)

26. *εἶπον δὲ αὐτῷ πάλιν κ. τ. λ.* By reiterated and various questions they strive to throw the man off his guard; and to betray into some statement unfavourable to himself or to Jesus.

30. *ἐν γὰρ τούτῳ.* Γάρ frequently as here acquires the force of a sort of interjectional Adverb.

— *ὑμεῖς*, ‘the ecclesiastical rulers of our land, whose business therefore it is to see to all such matters.’

31. This verse throws light upon the signification of *προφήτης* in ver. 17.; and shows in how subordinate a sense the word is there employed.

32. *ἐκ τοῦ αἰῶνος*, = *ἀπ’ ἀρχῆς*, *from the beginning, from old time.* The assertion made in this verse, is not of course of inspired authority, but it appears to be borne out by facts: and though modern science can in some cases reach the case even of those who have been born blind, yet it cannot heal them by the application of clay; and hence the miracle is a miracle still.

36. This man exhibits a teachable, as well as a manly, spirit.

37. *ὁ λαλῶν μετὰ σου ἐκεῖνός ἐστι.* *He who talketh with thee is he.*

41. *εἰ τυφλοὶ ᾗτε κ. τ. λ.* We are not to conclude from this, that sins of ignorance are free from guilt. Under the Law, sacrifices were appointed for their expiation, which implies that they incurred guilt; and our Saviour tells us expressly, *ὁ μὴ γινούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας.* The sin here referred to is the sin of unbelief, and the declaration concerning it must be taken *comparatively*.

CHAPTER X.

1. Ἀμὴν ἀμήν. No discourse of our Lord's that we know of ever *began* with these words; and it may therefore be inferred, that the present chapter is immediately connected with the preceding one.

— εἰς τὴν αὐλήν. The sheep-folds here alluded to were not substantial buildings covered in; but merely inclosures, sufficiently fenced round to secure them from the attacks of wild beasts; and even these managed sometimes to leap over the fence, and get among the sheep. Homer frequently refers to such an occurrence.

— κλέπτῃς καὶ ληστῇς, distinguished as our *thief* and *robber*: the former, one who steals or pilfers, in a private manner; the latter, one who robs openly, as on the highway.

3. τῆς φωνῆς. From the next clause, this seems really to mean *the voice*. But as far as the word itself is concerned, it might mean *a whistle*, or any other sound used for calling the sheep.

4. ἐκβάλῃ. “Quod jam dixerat ἐξάγειν, (educere) nunc dicit ἐκβάλλειν, (emittere).” Grotius in loc. The words seem to be used interchangeably; and here, as in many instances, not even the idea of force is necessarily involved in ἐκβάλλω.

— ἔμπροσθεν αὐτῶν πορεύεται. So the shepherds do in the East to this day; and so also, (it is said,) they do among the Spaniards, who of course derive the custom from the Moors.

5. Our Lord explains how it is that the *pious* Jews

were so much more ready to hearken to his voice, than to that of the Pharisees.

6. *παροιμία*, from *παρά*, and *οἶμος* *a path*, means *any ordinary every-day saying, a proverb*, such as might be spoken *en route*. In this sense St. Peter uses it, (2 Pet. ii. 22.). But with St. John, (and in his writings alone, of all the New Testament, is it found with the single exception just named,) it is *= παραβολή, = a parable, a mysterious saying*.

7. It seems almost impossible to decide whether this formula *πάλιν οὖν* or *οὖν πάλιν*, is used as the introduction of a new discourse delivered on a different occasion, or as the connecting link between the different parts of one discourse. Perhaps what follows was spoken at another time, but is put here by the Evangelist, as parallel in sense and in a measure in words, to what precedes, and also as explanatory of it.

8. *πρὸ ἐμοῦ*. These words are questioned by some, rejected by others. Yet they seem essential to the sense; and there is besides a good deal of *external* evidence in their favour. It is manifest that Christ could not mean that God's inspired messenger in ancient times, to whose testimony he often appeals, and whom he repeatedly had recognized as commissioned from Heaven, were *κλεπταὶ καὶ λησταί*. It follows that his condemnation is directed against those who had opposed themselves to his claims, either *actually* in more recent times, or *virtually* in earlier ones: perhaps "false Christs," and "false prophets," whose names have not come down to us: and no wonder, for *οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα*.

9. *ἐγὼ εἰμι ἡ θύρα*. To infer from hence that the Saviour was literally and actually a door hanging upon

hinges, would not be a whit more absurd than to ground the Popish doctrine of transubstantiation on these words τοῦτό ἐστι τὸ σῶμά μου, nay, in some respects it would be less so, inasmuch as it would not ascribe ubiquity to a created body.

10. θύω, properly *to sacrifice*, hence *to kill in general*.

11. ὁ ποιμὴν ὁ καλός; pre-eminently so. This seems to be all the force of the Article here.

— ὑπὲρ τῶν προβάτων. *For the sake of, on behalf of, the sheep.*

12. Though μισθωτός, like its English equivalent *hireling*, is often used in a bad sense, it does not seem necessary to understand it so here. Our Lord distinguishes his own pre-eminent anxiety for his sheep, his own sheep, from the comparative indifference of one who, though perhaps desirous to do his duty by his charge, is not likely to prefer their interest and safety to his own.

14. γινώσκω expresses knowledge, but something more than knowledge too: *approval, complacency*. γινώσκει Κύριος ὁδὸν δικαίων. (Psal. i. 6.).

15. καθὼς γινώσκει, κ. τ. λ. The break occasioned by the division of the verses is particularly unfortunate; and seems to have misled even king James's translators. The passage should read thus with the preceding words: "I know my (sheep,) and am known by mine, in like manner as my Father knoweth me, and I know the Father."

— τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. As the period draws near for the Saviour's offering of himself he begins to speak more openly concerning his death, in order to prepare the minds of his disciples.

16. ἄλλα πρόβατα ἔχω κ. τ. λ. He speaks apparently of the Gentiles who, as well as the Jews, were already *his*, as Sovereign Lord of all, and *his* by gift from his Father; (chap. xvii. 2.) and among whom, he foreknew, would be found multitudes who would embrace his faith, and submit themselves to his laws.

— μία ποιμήν, εἰς ποιμήν. *One, and one only.* Wherein this unity consists, St. Paul tells us Eph. iv. 5, 6. εἷς Κύριος, μία πίστις, ἐν βάπτισμα· εἷς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πασιν ὑμῖν.

17. διὰ τοῦτο κ. τ. λ. Not that our Lord's giving himself as an atoning sacrifice, is the only or chief cause of the Father's love to him; the very thought were impious: but it is an act which He approves of, which He looks upon with complacency.

18. οὐδεὶς, not simply *no man*, but *no one*: the word excludes the idea of compulsion from any quarter. Our Lord's sacrifice of himself was as voluntary as it was acceptable. Hence the Socinian objection against the doctrine of the atonement, as if it represented the Deity as unjust, in laying upon the innocent the punishment due to the guilty, is equally groundless and blasphemous.

— ταύτην τὴν ἐντολήν· Ἐντολή, from ἐντέλλω, = *mandatum, a charge, commission.* The word refers to all *collectively* which had gone before:—‘It is my Father's commission to me, that I should save my sheep, by laying down my life.’

The discourse from ver. 1—18. inclusive, consists of three distinct portions. From ver. 1—5. our Lord speaks of himself as alone the means of admission into

the sacred office of the ministry ; and draws a contrast between the faithful shepherd who, entering through him, and recognized by him, tends his charge diligently and successfully, and the unauthorized intruder who takes upon himself to discharge the holy functions irrespective of the approbation of Christ, and instead of feeding the flock κλέπτει καὶ θύει καὶ ἀπόλλυσι: from 7—9. he describes himself still, as *a door*, but with reference to the sheep, not the under-shepherds: from 11—18. he changes the figure, and describes himself as *the good shepherd*.

22. τὰ ἐγκαίνια (from ἐγκαίνιζω) is the Septuagint word for the Feast of the Dedication. This feast was instituted by Judas Maccabeus to commemorate the cleansing of the temple from the pollutions of Antiochus Epiphanes, about B. C. 175. It began on the 25th of the month Chisleu, answering to our 15th of December, and was observed for eight days in succession. (1 Macc. iv. 59.) It was one of the most joyous of Jewish festivals, and was distinguished by a general illumination, whence it was also called the *Feast of Lights*.

— χειμὼν ἦν, *it was winter*, and therefore, perhaps, *stormy weather*.

23. περιπάτει, *was walking* in Solomon's porch; a common place of resort, probably, for those who wished to impart instruction; as was ἡ ποικίλη (στοά) with Zeno and his followers.

“Solomon's porch” was on the eastern side of the Temple, and was at one time the only portico connected with it. It was called “Solomon's,” as being, in part, the selfsame which Solomon had erected, and the only part of his building left standing by the Babylonians. Some,

however, think it merely stood on the same ground as that raised by Solomon, and hence derived its name.

24. τὴν ψυχὴν αἶρεις; *dost thou lift up our soul?* i. e. *keep it suspended, in doubt?* Compare Eur. Hec. 65:—

τί ποτ' αἶρομαι ἔννυχος οὕτω δειμασι, φάσμασιν;

25. — εἶπον ὑμῖν κ. τ. λ. 'It is useless for me to repeat asseverations which you will not believe: judge for yourselves by my works.'

28. οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα. *They shall in no wise perish; no, never.* The promise is made only to those who are actually sheep of Christ; and who hear (i. e. obey) his voice.

30. ἐγὼ καὶ ὁ Πατήρ ἓν ἐσμεν. One in "substance, majesty, and glory;" and therefore, one in consent, and aim.

31. ἐβάστασαν, *took up*: but the word seems to give the idea of weight in the stone, and perhaps, too, of *fetching*; for they would hardly find stones large enough for their purpose within the precincts of the temple.

32. "A soft answer turneth away wrath." The expostulation of Christ seems to have checked his enemies, and some of the better sort of the people may have interfered on his behalf. Besides, if our suggestion about βασιτάζω was right, there had been time to reflect.

33. σὺ ἄνθρωπος ὧν ποιεῖς σεαυτὸν Θεόν. Then it is plain that the Jews understood the words ἐγὼ καὶ ὁ Πατήρ ἓν ἐσμεν, as an assumption of Divinity: nor does our Lord tell them they mistook his meaning; though in what follows, he appears to aim at turning off their indignation from the mere claim to *be called* God, to the question of his actual Divinity as Son of God.

34. ἐγὼ εἶπα, θεοί ἐστε. Quoted from Psal. lxxxii. 6., where they are spoken to magistrates.

35. πρὸς οὓς . . . ἐγένετο, *to whom the word of God was addressed.*

— καὶ οὐ δύναται λυθῆναι ἡ γραφή. These words should all be read parenthetically. Δύναται, as often before, in the sense not of *absolute*, but *moral*, impossibility or unfitness:—‘The Scriptures must not be *broken, destroyed, or nullified.*’ Then the passage is, ‘And you may understand them as you can, but they cannot, must not, be overlooked or denied.’

36. ἡγίασε, *consecrated, set apart.*

This verse, while it by no means denies our Lord’s Divinity, or, indeed, diminishes aught from his claims, certainly was intended to allay the immediate excitement of the people. We may venture to paraphrase thus: “Do not stone me simply because I have seemed to assume the name of Deity. Magistrates and judges have in old time been called gods, and that by inspired authority. Now if they, who were mere men without any pretension or claim to even a special mission from heaven, bore that sacred appellation; surely I, who at least am set apart by God, who have long openly asserted that I was sent into the world by him, may call myself the Son of God, without being deemed a blasphemer. What I mean by calling myself thus is another matter; and must be inferred from my works. If I do not, &c.’ (ver. 37, 38.)

39. Here it is evident that the Jews understood our Lord as still laying claim to a Divine nature, though, perhaps, in terms to them less offensive.

— ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. Probably by some miraculous means.

40. εἰς τὸν τόπον. Bethany or Bethabara.

— ἔμεινεν ἐκεῖ, about four months; visiting, however, other places occasionally.

It seems manifest, particularly from St. John's Gospel, that, though the ancient Jews had expected that the Messiah would be a Divine Person, the modern Jews had for the most part lost that idea; and that many who were willing to receive Christ as a prophet, as THE prophet, as Messiah, were still startled at the assertion of his being the Son of God. This appellation they were well aware that he assumed in a lofty and peculiar sense, such as it would have been blasphemous in a mere creature to aspire to; and when they heard him do so, if they did not at once join the ranks of his enemies, they at least became hesitating and undecided.

CHAPTER XI.

IN this chapter we have the account of perhaps the most astonishing miracle recorded in Holy Scripture, (except indeed the resurrection of our Lord himself;) the raising to life of a man who, according to the common course of things, must have "seen corruption." This is the third instance in which Christ raised the dead. The first was that of the widow's son at Nain, who was being carried to his grave; (Luke vii. 14.) the next that of Jairus's daughter, who was still lying upon the bed of death; (Luke viii. 41.) the third, the one before us.

1. Βηθαρία. This was the Bethany that lay near Jerusalem, not that περὶ τοῦ Ἰορδάνου, whither Jesus

had lately retired. 'Απὸ . . . ἐκ, 'Who derived his origin from Bethany, and still lived there with his sisters.' The Mary and Martha here mentioned were the same as those of whom we read in Luke x. 38—42.; and the same distinction of character is discernible here, as there, Martha is still active, stirring, and disposed to be even too officious; Mary, meek, quiet, retiring: Martha perhaps more useful; but Mary more lovely.

2. ἡ ἀλείψασα καὶ ἐκμάζασα. The use of the Aorist Participle would lead us to suppose that the circumstance alluded to had already taken place: but it is recorded in the next chapter, (ver. 3.) as happening at a subsequent period. The anointing spoken of, however, though future with reference to the time now before us in connection with the narrative in this chapter, was long prior to the date of St. John's writing his Gospel; and, moreover, it was a thing very generally known: hence the Aorist is employed.

3. ἀπέστειλαν οὖν κ. τ. λ. It is evident they were expecting Christ would come and heal him, from what Martha says, ver. 21., Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.

— ὃν φιλεῖς. It has been sometimes advanced as an objection against Christianity, that it does not recognize friendship. Surely those who make this objection have forgotten the affection of Jesus for this interesting family; and his still more striking friendship for the author of this Gospel.

4. αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον. Our Saviour speaks popularly, and it is labour lost to attempt to strain his words into any other meaning. When we hear of death, we generally understand thereby a *perma-*

ment separation of body and soul: in this sense Lazarus did not die; but in strict reality he did, for his spirit left, though but for a while, its fleshly habitation. No simple-minded person could have any difficulty in apprehending Christ's meaning; and every one must be simple-minded, who would study the Scriptures aright. It appears hardly probable that these words were intended as a message to the sisters: they were addressed, it is more likely, to the disciples.

5. ἡγάπα. Ἀγαπάω seems to be used interchangeably with φιλέω; though there is a difference in their meaning which is more easily felt than defined. Φιλέω, *I love with affection*; ἀγαπάω *I love with regard and complacency*.

6. ἐν ᾧ ἦν τόπω = ἐν τῷ τόπῳ ἐν ᾧ ἦν. Our Lord tarried, it would seem, in order that Lazarus might be both dead and buried before his arrival in Bethany; and have lain in the grave so long, that corruption must have already begun: in this way, the fact of his death was more certain, the miracle more manifest.

7. ἔπειτα μετὰ τοῦτο. The μετὰ τοῦτο is almost pleonastic, but yet exegetical of ἔπειτα. A classical writer would have said, εἶτα μετὰ τοῦτο.

8. νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, *The Jews were just now seeking to stone thee*.

9. οὐχὶ ὥδεκά εἰσιν ὥραι κ. τ. λ. This and the following verse contain, apparently, a proverb, the general drift of which is plain. Our Lord compares the life of every man, and especially his own, to the natural day, which is the proper time for working, both as furnishing the best opportunities, and also as attended with fewer dangers, and difficulties, than the night. So, during our allotted time we may, without fear or cowardice, pursue

the course marked out for us; knowing that “we are immortal till our work is done:” and much more must he, whose work was so especially the work of God, remain safe alike from men and from the powers of darkness, till “the time appointed of the Father.”

The Jews, like the Greeks and Romans, divided the day from sunrise to sunset, into twelve parts, at all times of the year. In summer, therefore, their hours would be longer than ours; in winter, shorter.

— προσκόπτει is an Active Verb, and requires τὸν πόδα τινί or some such words to be understood after it.

— τὸ φῶς τοῦ κόσμου τούτου. This is not merely a periphrasis for the sun itself, but refers rather to the *light* of the sun, shed abroad over the world. τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, *its light is not in it*: αὐτῷ belonging to κόσμος.

11. κοιμάται. An euphemism for *is dead*. This is frequent in the Scriptures, and not uncommon in classical writers. It is used especially with reference to good men:—

ἱερὸν ὕπνον

κοιμάται· θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.

Call. Epig. x. 2.

12. εἶπον οὖν κ. τ. λ. The disciples probably half understood what was meant: but they indulge a pleasing delusion, and endeavour to mistake the Saviour's words.

16. Thomas speaks, apparently, in a sort of desperation, yet not without a mixture of affection.

17. ἐλθὼν, (not *into* Bethany, but *to* it, to its outskirts,) εὑρεν, *he found* (on enquiry) τέσσαρας ἡμέρας ἤδη ἔχοντα, *having four days already*, i. e. *now completing four days*: for this appears to have been itself the fourth

day. "Ἦδη and νῦν differ in Greek, as *jam* and *nunc* do in Latin...

19. πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *to Martha and Mary, and those with them*: so, Acts xiii. 13., οἱ περὶ τὸν Παῦλον, *Paul and his company*. The αὐτῶν, however, after ἀδελφοῦ refers only to Martha and Mary, whose *names* alone had been mentioned.

20. ἐκαθέζετο,—a common word for sitting, when no accessory idea of mourning is admissible. No melancholy emphasis therefore belongs to it here, as some have imagined.

21, 22. εἰ ἥς ὥδε κ. τ. λ. Intended no doubt for a gentle reproof, but with an associated expression of confidence and faith.

24. οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει. Martha's misapprehension of our Lord's meaning seems almost inconsistent with what she had just said:—ἀλλὰ καὶ νῦν, οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός· but her mind evidently wavers between trust and doubt. Besides, ἀναστήσεται may be only = *will*, not *shall*, *rise again*, and this would sound much less like a promise. The doctrine of a future resurrection, though ridiculed by the heathen and rejected by the Sadducees, was taught by the Pharisees, (at least with respect to good men,) and current among the majority of the Jews. It is very dimly revealed in the Pentateuch, yet intimated in the translation of Enoch, and implied, as our Saviour has taught us, in the title of God as the God of Abraham, Isaac, and Jacob. In later revelations it was made more prominent, and Daniel especially foretold it in the plainest terms: Dan. xii. 2. πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι ἐξεγερθήσονται κ. τ. λ. Yet it

still remained for Christ, not indeed to bring to light, but to pour light upon, (φωτίζειν,) this, as well as every other, doctrine connected with "life and immortality."

26. οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. *Shall not die, no never*; or, as in the Burial-Service, *shall not die eternally*. But the former seems to be more according to analogy: so, iv. 14., οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα.

28. λάθρα (τῶν παρόντων), *without the knowledge of those who were present*; i. e. without their understanding what she said: they must have seen her communicating with her sister, though the purport of her message was hidden. Whether Martha really was desired by the Saviour, to summon Mary, cannot be certainly known: probably, however, she had; as Mary's presence could hardly have been dispensed with at the working of the approaching miracle, and, moreover, Martha would not, one would think, utter a falsehood, especially in Christ's name.

32. ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, or, according to the common reading, ἔπεσεν ἐπὶ τοὺς πόδας αὐτοῦ. *she fell at his feet*: perhaps more overcome with grief, than Martha, or more deeply sensible of the Saviour's greatness and glory. There are five ways in which this action is represented in the New Testament; and that without any perceptible difference of meaning:—εἰς τοὺς πόδας, only (in this sense) by St. Matthew and St. John; ἔμπροσθεν τῶν πόδων, only by St. John, in the Revelation; ἐπὶ τοὺς πόδας, only in Acts x. 25., (unless it be the correct reading here); παρὰ τοὺς πόδας, only by St. Luke in this exact sense; and, πρὸς τοὺς πόδας, twice by St. Mark, and once by St. John, Rev. i. 17.

33. ἐνεβριμήσατο. This word occurs five times in the New Testament; viz. twice in this chapter, once in

St. Matt., and twice in St. Mark. In St. Matt. (ix. 30.) it is rendered in the English Testament *straitly charged*, and no censure is implied: but in the other two instances, it signifies certainly to *rebuke*: some such meaning, therefore, it ought to have here. But this is impossible; both because there was apparently no room for censure, and also, because of the words $\tau\tilde{\omega}$ $\piνευματι$ connected with it, and (ver. 38.) $\epsilon\nu \epsilon\alpha\nu\tau\tilde{\omega}$, which seem utterly inexplicable if $\epsilon\mu\betaριμάομαι$ be thus interpreted. As the word itself occurs so rarely, we are driven to seek for some other meaning, suited to the present context, from its Primitive $\betaρέμω$ (Lat. *fremo*) which, as it merely denotes the utterance of a noise, expressive of excited feeling, may fairly give to this Derivative the sense of *groaning* under the influence of sorrow. In this sense we meet with it in Lucian, Nec. 20.

35. $\epsilon\delta\acute{\alpha}\kappa\rho\upsilon\sigma\epsilon\nu \delta' \text{ } \text{'}\text{Ιησοῦς}$. The shortest, and perhaps the most touching, verse in the whole Bible. Our Lord's sorrow arose, probably, in great part, from sympathy: though, along with this, there might be a painful anticipation of that time so swiftly coming upon the people around him, when the loss of even the dearest friend, and indeed all the ordinary ills of life, should be lost sight of in that accumulation of woe which would then come upon them. This whole chapter is exceedingly valuable as showing the real manhood, "the quite human heart," of Christ, and as a comment upon those words of the Apostle, (Heb. iv. 15.) $\sigma\acute{\upsilon}\kappa \epsilon\chi\omicron\mu\epsilon\nu \alpha\rho\chiιε\acute{\rho}\epsilon\alpha \mu\eta \delta\upsilon\nu\acute{\alpha}\mu\epsilon\nu\omicron\nu \sigma\upsilon\mu\pi\alpha\theta\eta\sigma\alpha\iota \tau\alpha\iota\varsigma \alpha\sigma\theta\epsilon\nu\epsilon\acute{\iota}\alpha\iota\varsigma \eta\mu\tilde{\omega}\nu$. See also the latter part of the 2nd Art., and the former part of the 15th Art., of the Church of England.

38. $\tilde{\eta}\nu \delta\epsilon \sigma\pi\acute{\eta}\lambda\alpha\iota\omicron\nu, \kappa\alpha\iota \lambda\acute{\iota}\theta\omicron\varsigma \epsilon\acute{\pi}\epsilon\kappa\epsilon\iota\tau\omicron \epsilon\acute{\pi}' \alpha\upsilon\tau\tilde{\omega}$. The

most natural translation of these words is certainly that which is given in our common Version, and which accords with the Vulgate, *superimpositus erat*: nor need we wish for any other. It is true indeed that we are told the Jews generally hewed their sepulchres out in the sides of the rocks, not on the top of them, as is manifest indeed from some passages of the Old Testament, Isai. xxii. 16. &c.: but in a rocky and uneven country like Judea, it is not likely that perfect uniformity prevailed on such a point; and as for the difficulty of Lazarus emerging from a cave *on* which a stone had been laid, and the entrance to which, therefore, was from above,—if the idea suggested on ver. 44. is correct, this difficulty vanishes away. Some however would render ἐτέκειτο ἐπ’ αὐτῷ not *superimpositus*, but *appositus, erat*, not *lay upon*, but, *lay against*.

39. Κύριε ἤδη ὀζει, τετραταῖος γάρ ἐστι. Ὅζωι is used either of fragrant, or unpleasant smells: here, of course, of the latter. As bodies were interred, among the Jews, without coffins, only wrapt up in linen clothes with spices, the progress of corruption must have been observable to the bystanders when the stone was removed; and thus the miracle was the more manifest. No doubt Lazarus had been buried on the same day on which he died, the heat of the climate in those parts not allowing bodies to be kept as they are among us. So our Lord was buried on the day of his crucifixion; so, too, with Ananias and Sapphira. The exceptions met with in Scripture were special cases, where a miracle was expected, or some other reason interfered with the usual custom.

43. φῶνῃ μεγάλῃ—*as if addressing a person at some little distance*: for Lazarus lay in the sepulchre,

Christ was outside of it; also, in order that the people might hear what was said, and all appearance of magical incantation might be avoided.

44. ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος, κ. τ. λ. The bodies in the Jewish sepulchres were arranged in a recumbent posture, in niches cut out in the sides of the sepulchre. (See Isai. xiv. 9—18.) All, therefore, that Lazarus did might be, to descend from the niche in which he had been placed, and stand upon his feet in the cavern; as a person might come down from an elevated couch, even though “bound hand and foot,” and with the face covered over. More than this he hardly could do without a second miracle: for the corpse used to be bandaged round with spices, the legs being wrapped together, much as we see in Egyptian mummies; and, moreover, Lazarus’s face (ἡ ὄψις,) was covered over with a kerchief. That he laboured under great inconvenience from these bandages, appears evident from our Lord’s giving orders immediately that he should be set free. Κεῖραι, not the linen (σινδών) in which the body was wrapped, but the bandages put round over that to keep the spices &c., in their place. Σουδάριον, a Latin word *sudarium*, from *sudare*, to perspire; hence, properly, a *pocket-handkerchief*, and then, any thing like a pocket-handkerchief, a *naphin*, &c.

46. τινὲς δέ. The Adversative Particle δέ, intimates that these people meant no good. See the previous verse.

47. συνέδριον, from σύν and ἔδρα, a *Council*, the *Sanhedrim*. Besides the High-Priest κατ’ ἐξοχήν, all who had ever borne that office, and the heads of the twenty-four courses into which the Priests were divided, also bore the appellation of ἀρχιερεῖς.

48. τὸν τόπον. This may mean *the Temple*, which is so called in Acts xxi. 28. and elsewhere: it signifies, however, more probably, *Jerusalem*.

49. ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου. The office of the High-Priest was properly for life: but the corruptions of the Jews, and the interference of the Romans, introduced great confusion in this matter; and there were instances of High-Priests whose dignity did not last even a year. Caiaphas, however, enjoyed it ten years.

— Ὑμεῖς οὐκ οἶδατε οὐδέν. He reproves the hesitation implied in the question τί ποιοῦμεν, and probably, too, the opposition offered by Nicodemus and Joseph of Arimathea.

He seems to mean,—‘Right or wrong, and whether this man be innocent or guilty, he must be sacrificed for the good of the nation.’

51. προεφήτευσε. This word would not read noticing had it not been mystified by some of the commentators:—‘What Caiaphas intended only as a piece of advice as to what ought to be, turned out in fact a prediction of what actually took place.’ Something of Divine *afflatus* appears, from Josephus and Philo, to have been occasionally imparted to the High-Priest, with reference to public matters.

CHAPTER XII.

ST. John now enters upon the last week of our Saviour's life, and proceeds to narrate in detail the events, but especially the discourses, of its deeply interesting days.

1. *Πρὸ ἑξ ἡμέρων, six days before.* The construction is similar to that in xi. 18.;—*ἀπὸ σταδίων δεκαπέντε* and in 2 Cor. xii. 2;—*πρὸ ἑτῶν δεκατεσσάρων. Λάζαρος ὁ τεθνηκώς, Lazarus who had been dead*: the Perfect and Pluperfect being the same in every part of the Verb, except in the Indicative.

2. *ἐποίησαν, they made*: not, however, Martha and Mary; for the supper was in the house of "Simon the leper," as we learn from St. Matthew: (xxvi. 6.) *ἐποίησαν*, is therefore used indefinitely, *on préparait*. The idiom is found elsewhere in the New Testament; thus Luke xii. 20. *ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ*. Had the supper been in the house of Martha and Mary, it would hardly have been stated that Martha was serving, as this would have followed as a matter of course, she being the elder sister. *Δεῖπνον, dinner or supper, the evening meal*, as opposed to *ἄριστον the morning meal*. But this distinction is not observed by Homer.

3. *λίτρην μύρου νάρδου πιστικῆς*. *Λίτρα* is probably connected in origin with the Latin *libra*, a pound in weight. *Μύρον, any sweet ointment, or oil*, properly, of course, used for perfuming, but sometimes also mixed with beverages. *Νάρδος, Latin spica nardi, spikenard*: it has a blossom in shape like an ear of corn. *Πιστικῆς*:—

Some derive the word from *πίνω*, and so render it *potable, which may be drunk*: others, with much more probability, from *πίστις*, and so understand by it *trustworthy*, i. e. as applied to an ointment, *genuine, pure*.

— ἡλειψε τοὺς πόδας τοῦ Ἰησοῦ. St. Matthew says, κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, (xxvi. 6.) St. Mark, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς, (xiv. 3.) No doubt she anointed both the head and the feet. The ointment, being considerably liquid, would require to be wiped off; but more from the feet, than from the head: hence, what follows.

4. Ἰουδας Σ. Ἰ. κ. τ. λ. Judas's murmuring seems to have met with but too much sympathy from some of the other disciples. Hence St. Mark says, ἦσαν δέ τινες ἀγανακτοῦντες. St. Matthew, οἱ μαθηταὶ αὐτοῦ ἠγανάκησαν. Judas was probably the first and most forward in his complaints; the others imitated him.

5. τριακοσίων δηναρίων, = between £9. and £10., more or less; according as we reckon the *denarius* at 7½*d.* or, 8½*d.* The denarius was a Roman coin nearly equal to a δραχμή its Greek substitute.

6. τὸ γλωσσόκομον, (from γλῶσσα *a tongue*, and κομέω *I take care of*,) properly *a case to carry the mouth-pieces of wind instruments*; but commonly meaning *any kind of box, case, &c.*, used for containing money, or other valuables: so, 2 Chron. xxiv. 8., εἶπεν ὁ βασιλεὺς, γεννηθήτω γλωσσόκομον καὶ τεθήτω ἐν πύλῃ οἴκου Κυρίου κ. τ. λ.

— Ἐβάσταζεν. The Commentators wish us to render this word *used-to-steal*; and Dr. A. Clarke, brings several passages in support of such a translation: but they will all very well bear the ordinary sense of *βαστάζω*: and if there be a little tautology in the transla-

tion of the authorized Version, it is only in keeping with St. John's usual style.

7. Our Lord's apology for Mary's conduct seems to amount to this :—' Let her alone : you would not grudge such an outlay for the corpse of a friend ; now I am on the very eve of my decease, and she is, as it were, performing the funeral rites.'

We have taken it for granted, that the narrative contained in these eight verses refers to the same translation as that recorded in Matthew xxvi. 6—13., and in Mark xiv. 3—9. Many commentators, however, deny this ; and it must be confessed that great difficulties stand in the way of such an interpretation, though not so great as those connected with the contrary supposition. The principal discrepancy is between the *time* of the two occurrences ; (we say *two* only, for Matthew and Mark, undoubtedly relate the same ;) St. John, seeming to assign it to *six* days before the Passover, St. Matthew, and St. Mark, to two. Yet though St. John declares Christ came to *Bethany* six days before the Passover, *i. e.* on our Sunday, still it is not certain he intended us to fix the narrative of the anointing which follows to the same exact period. He may have purposely anticipated, to avoid breaking the thread of his history afterwards : St. Luke we know frequently inverts the chronological order of events, and why may not this Apostle be allowed to have done so too ? Others think that Matthew, and Mark, have altered the order. The student who desires further information, will find it in Dr. A. Clarke's notes, at the end of Matthew xxvi.

10, 11. ἐβουλεύσατο κ. τ. λ. Hence we perceive why the other Evangelists omitted the name of Lazarus.

He was alive when they wrote, and still exposed to the machinations of the Jews ; but died before St. John published his Gospel : so ecclesiastical history informs us.

12. *τῇ ἐπαύριον*. This was the first day of the week, our Sunday ; and, it is almost needless to add, that Palm-Sunday derives its name from the circumstances that follow.

13. *Βαῖα*, either a Coptic word, or derived from *βαίος*, *slender*, and so meaning, the tender twigs of the palm-tree. Ὡσαννά, the Hebrew נָשִׁיב שָׁמַיָּא *Save, we beseech thee*. This, from being properly a prayer, came to be an exclamation of praise.

14. *ὄνάριον*, a young ass. St. Matthew, mentions two animals, ὄνος καὶ πῶλος. Yet it is certain, only the latter, here called *ὄνάριον*, was actually ridden upon. Probably, as it was as yet unbroken, the mother was conducted together with it, in order to make it manageable.

15. *μὴ φόβου*, κ. τ. λ. Quoted from Zech. ix. 9., or rather, alluding to that passage : for neither the Hebrew, nor the Septuagint run exactly thus. St. John gives the sense, but not the words.

Our Saviour's riding upon an ass, rather than a horse, was emblematical of peace, but not of meanness. Every one knows that the ass of the East is vastly superior to its stupid, inert, and ill-treated brother among ourselves : besides, the ass was in old times, among the Jews, the emblem of dignity : see Judg. v. 10. and x. 4.

20. Ἕλληνες. Gentile proselytes, (of which of the two classes of proselytes is not clear,) who, though not

bound to come up to the feast, chose to do so, and who, having heard much of Jesus, and having witnessed his triumphant entry, now desire, not simply to see him, for that they could do in the streets among the crowd, but, to have an interview with him. Some think they acted from the unworthy motive of securing a share in the honors and emoluments of his kingdom. Christ declares that his glory is indeed about to commence, but gives his disciples to understand that he must suffer before he reign, and thus effectually throws a check upon carnal and ambitious hopes.

24. ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν, ἀποθάνῃ, *Except a grain of corn having fallen into the ground, shall have died.* Our Saviour speaks popularly. The germinating principle in the grain still lives, though the grain itself appears to die and rot.

27. Πάτερ σῶσόν με ἐκ τῆς ὥρας ταύτης. These words are better read as an interrogation—ταύτης; ‘Shall I say, ‘Save me from this hour?’ No: ‘for this cause &c.’”

29. ὁ ὄχλος ἔλεγε βροντὴν γεγονέναι. The loudness of the noise, the strangeness (to the foreigners present,) of the language employed, and the circumstance of thunder probably accompanying the voice, are sufficient to account for this mistake.

31. ὁ ἄρχων τοῦ κόσμου. The Evil Spirit, or Chief of the fallen angels; called also by St. Paul, ὁ Θεὸς τοῦ αἰῶνος τούτου. (2 Cor. iv. 4.) Other names given to him by St. John are, Σατανᾶς, (xiii. 27. and often in Rev.): διάβολος, often; Ἀβαδδών, and Ἀπολλύων; (Rev. ix. 11.) and ὁ ὄφις ὁ ἀρχαῖος. (Rev. xii. 9.)

34. ἡμεῖς ἠκούσαμεν κ. τ. λ. Then they must have

overlooked at least one passage in the Old Testament, viz. Dan. ix. 26.

Κύριε τίς ἐπίστευσε κ. τ. λ. Isai. liii. 1.

39. οὐκ ᾔδύναντο. They had resisted all the evidences of prophecies, of miracles, of sublime doctrines, of pure morality;—they had resisted the Holy Spirit, who testified of Christ even in some measure while Christ was yet on earth: and what more could be done for them? Nothing. God gives them up to a reprobate, mind; their minds increase in darkness, their hearts in hardness; they resist the strongest of all proofs, the resurrection of Christ, and trump up a lie to hinder the effects of that miracle; and, at length, “wrath comes upon them to the utmost.” Let it be remembered, the impossibility, if we may so speak, was voluntary, before it became judicial.

40. τετύφλωκεν κ. τ. λ. Isai. vi. A most important chapter, with its apostolical comments, in the Trinitarian controversy. There can be no doubt, that the Being manifested to Isaiah, was the Supreme Jehovah: yet St. John tells us it was Christ’s glory on which the prophet gazed, and St. Paul (Acts xxviii. 25.) quotes the words of this same Being, as the words of the Holy Ghost. It follows then, that as the Father is Jehovah, so is the Son Jehovah, and so also is the Holy Ghost Jehovah. Yet there cannot be three Jehovahs, but one Jehovah.

42. πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλ’ . . . οὐχ ὁμολόγουν. This reminds us of what St. Paul says in Rom. x. 9. εἰς τὸν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου.

44. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν. Perhaps these Aorists

ought to be rendered as Pluperfects: for St. John seems merely to be quoting some former detached sayings of Christ, suitable as a kind of winding up to the selections of his discourses to the Jews &c., previously given. All the future conversations are with the disciples.

CHAPTER XIII.

1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα. *i. e.* on the day answering to our Thursday in Passion-week, commonly called “Maunday Thursday.”

This seems the proper place to refer to the much agitated controversy relating to our Saviour’s last Passover. The most careless reader who is only a little familiar with his Testament must remember, that the other three Evangelists expressly affirm, that Christ did eat this Passover with his disciples. One citation in proof, will suffice:—*ἡτοίμασαν τὸ πάσχα, καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσε . . . καὶ εἶπε πρὸς αὐτοὺς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν.* (Luke xxii. 13—15.) Yet in John xviii. 28. we read, in an account of what took place the day after this Thursday, that our Lord’s accusers *οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ’ ἵνα φάγωσι τὸ πάσχα.* Now we know that this feast was ordered to be kept on one particular day by all Israel, and even at one particular part of the day, *viz.* “between the evenings,” (Exod. xii. 6. according to the Hebrew,) *i. e.* between three o’clock in the afternoon, and sunset: either then Jesus did not keep this Passover at all before he

suffered, and the *δεῖπνον* spoken of in this chapter was a mere ordinary meal; or he kept it a day sooner than the Jews in general did, and thus, *may appear*, to have violated the Divine ordinance. The former supposition is so manifestly contradictory to the sacred history, and would require the exercise of so much violence upon the Text, to make it otherwise, that it must not be listened to: the latter presents, undoubtedly, some difficulties; but these are not insurmountable, and the hypotheses which it requires us to make are by no means improbable ones. It seems then likely, that the want of accurate astronomical observations, the disagreements between the rival sects among the Jews, the immense numbers of persons who kept the Passover at Jerusalem, (rendering it barely, if at all, possible for all the victims to be slain within the appointed hours;)—that these, and perhaps other causes, separately or in combination, had produced a difference of practice among the Jews; that our Saviour kept the Passover at what may be called the *orthodox* time, but that the Pharisees and their adherents observed the feast on the evening of the following day, at the very period when the true Passover, the Lamb of God, was being sacrificed for us; if indeed they could celebrate it then, when earth, and heaven, and their very temple itself, were testifying the anger of Him, whose Son they were wickedly crucifying. Further information may be obtained in Dr. A. Clarke's Notes at the end of Matt. xxvi. The above hypotheses are not wholly destitute of facts on which to rest; but our limits forbid us to enlarge. We shall take it for granted, that Christ did keep this Passover, and that the *δεῖπνον* of which we have an account in this chapter, was the Passover.

But, supposing this be allowed, it becomes necessary to enquire, how many Passovers our Saviour kept during the course of his ministry. Some say, only two: but the advocates of this opinion are forced to tamper with the Text in order to support it, as has been already observed, and therefore must not be heard. It appears more likely, from St. John's testimony, that he kept four. The first is spoken of in chap. ii. 13. in connection with the first purgation of the Temple; the second (but this is doubtful,) mentioned in chap. v. 1.; the third occurs in chap. vi. 4.; and the fourth is the present one.

1. εἰς τέλος,—subaud. τοῦ βίου αὐτοῦ. just before, τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ has an affecting emphasis: HE was just about to depart to his Father; but he leaves his disciples still exposed to the snares and sorrows of the world: So again in xvii. 11. οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι.

2. δείπνου γενομένου. Not “supper being ended,” but, *supper having begun, being come, being ready*: as we often find ὥσας γενομένης, *evening being come, having begun*. Our Lord seems first to have reclined at the table; then to have risen from his place, and washed his disciples feet; then again to have returned to his former position.

— τοῦ Διαβόλου κ. τ. λ. This is perhaps mentioned to shew our Saviour's forbearance in thus acting towards him who was already (ἤδη) in heart a traitor. The next verse seems intended to remind us of the glory of Christ, as enhancing his infinite condescension.

4. τίθησι τὰ ἱμάτια, i. e. of course *his outer garments only*.

— *λέντιον*, the Latin *linteum*, a linen-cloth, a towel. To be thus girded, was a mark of servile employment. *Νιπτήρ*, (from *νίπτω*), properly, a wash-hand-bason.

6. *σύ μου νίπτεις τοὺς πόδας*; The arrangement of the pronouns is exquisitely emphatic.

7. *γνώση μετὰ ταῦτα*. i. e. *forthwith*; ‘as soon as I have finished what I am now about.’ Translate literally, *after these things*.

14. *ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας*. ‘Ought to be willing to do one another service, even at the cost of self sacrifice and humiliation:’ ‘ought to cultivate humility and kindness.’

18. *ὁ τρώγων κ. τ. λ.* Referring to Psal. xli. 9. (Sept. xl.) *ὁ ἐσθίων ἄρτους μου ἐμεγάλονεν ἐπ’ ἐμὲ πτερνισμόν*. The metaphor is taken from kicking, as a vicious horse does; or, from a wrestler’s efforts to supplant his antagonist. To eat of a man’s bread ever has been, and probably ever will be, regarded as a token and a means of friendship.

23. *ἦν ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*. This disciple was John. He reclined on the same couch as the Saviour, so that his head rested near that sacred bosom.

24. *νεύω*, *I nod*, *beckon*, *make signs*.

25. *ἐπιπесών*. It is not without reason that we have this word, instead of *ἀνακείμενος*, here; though the difference is unnoticed in our English Version. St. John means that he leaned back, in order to whisper in the Saviour’s ear.

26. *τὸ φωμίον*. A morsel of the Paschal Lamb, which the master of the family dipped in the sauce, and distributed severally to the guests. This token and

answer were given to John secretly; as is evident from the ignorance as to who was the traitor, which still prevailed among those present. Judas, however, had either overheard, or felt a suspicion that he was detected; and hence, he began to enquire, "Is it I?" But this circumstance is omitted by St. John.

27. ποιήσον τάχιον. *Do more quickly.*

28. οὐδεὶς ἔγνω. *i. e.* No one but John, and, perhaps, Peter. The former, at any rate, could hardly be in doubt as to Christ's meaning: but it is natural enough, that a writer should not include himself in a general statement like this.

29. εἰς τὴν ἑορτήν. From these words it has been inferred that our Lord and his disciples were not now celebrating the feast; and, taken by themselves, they would certainly, at first sight, suggest such an idea: but, as the express assertions of the other Evangelists assure us that the Passover was the feast now being celebrated, the word εἰς (if it will bear it,) must be so rendered as to be consistent with their statements. "*Against* the feast," is certainly stronger as pointing to future time than it need be; "*for* the feast" is more literal, or certainly quite as much so, and might refer to the prolongation of the feast at this very time.

— ἡ τοῖς πτωχοῖς ἵνα τὸ ἐφ. It has been said that our Lord and his immediate followers lived upon charity. That they received the hospitalities of friends and connections is undoubtedly true: but it is probable also that the Apostles still occasionally engaged in their earthly calling, and contributed from their gains in this way to a common stock. Hence there was sufficient for their own wants, and also for deeds of benevolence; even in spite of the dishonesty of Judas.

31. *νῦν ἐδοξάσθη*. Our Lord, like the ancient prophets, uses a past Tense though describing a future state of things, as indicative of their certainty. There is something sublime in this exclamation, coming from the Saviour's lips just at this time. He knew that many who once had attached themselves to his cause were gone back (vi. 66.);—that one even of the twelve was now on his road to betray him for the price of a slave;—that another would in a short time deny him with oaths and curses;—that all the rest, with hardly the exception of the favored John, would forsake him and flee;—that within four and twenty hours he himself would be accused of man's two greatest crimes, blasphemy and treason;—that he would in consequence, however unjustly, be subjected to that agonizing and shameful death, which not only the universal consent of mankind had branded with infamy, but which God himself had pronounced accursed (Gal. iii. 13.):—and yet, while anticipating such events as these, he exclaims, *Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ*. The whole affords a striking comment on St. Paul's words (Heb. xii. 2.), *ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας*.

33. *τεκνία*, a Diminutive of *τέκνον*, used as a term of endearment.

— *ὑμεῖς οὐ δύνασθε ἐλθεῖν*. *i. e.* not yet; they would do so hereafter.

34. *ἐντολὴν καινὴν*. Not simply a command to love all mankind; for that would have been no new commandment: but, a command to love one another with a special love, as Christians, as ministers of his religion, as Apostles.

38. ἀμὴν ἀμὴν λέγω σοι κ. τ. λ. From a comparison of the different Gospels it appears, that thrice Peter avowed his determination to adhere steadfastly to his Divine Master, thrice he was warned of his fall, thrice he reiterated his denial of Christ, and (as we shall find by and by,) thrice he was allowed to renew his professions of love and devotion.

— οὐ μὴ ἀλέκτωρ φωνήσῃ. The Jews reckoned three cock-crowings. The one here referred to is that previous to the morning dawn.

CHAPTER XIV.

1. Πιστεύετε εἰς τὸν Θεόν. The ancient Greek commentators consider πιστεύετε as an Imperative, and their authority should have some weight in matters connected with their own language: besides, as the whole verse is hortatory, there seems no reason why this clause alone should be declaratory. Most modern translators, therefore, render, *Believe ye in God*.

2. μοναὶ πολλαί....Μονή a mansion from μένω I remain: properly, a permanent, as opposed to an occasional, habitation. The same kind of derivation with the same meaning are discernible in our own mansion from maneo, mansi, I remain; and in the word seat as applied to a gentleman's residence. The μοναὶ πολλαί may refer to the extensiveness of the "heavenly city," and its capability of receiving all who will strive for it: or, to the different degrees of glory there prepared for the righteous. There is a mansion, not only for the

martyrs and champions of Christianity, but for its most humble and obscure professors: not only for the ardent and earnest, like Peter and John; but also for the timid doubting, such as Thomas.

— εἰ δὲ μὴ εἶπον ἂν ὑμῖν. Some would read these words in immediate connection with what follows, and take them interrogatively:—"Would I have told you that I am going &c.?" but the common method is better.

3. παραλήψομαι. '*I will receive you* &c.; first, at the hour of death, but ultimately and chiefly at the last day. Ἔρχομαι though in the Present Tense has here a future signification, as Verbs of motion often have.

4. ὅπου ἐγὼ ὑπάγω κ. τ. λ. Our Lord speaks popularly: just as we often assert a person's knowledge of a thing, merely to elicit from him a confession of ignorance. There is no falsehood in such cases, inasmuch as there is no intent to deceive.

6. ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ. *The way, the truth, and the life.* A very strong way of expressing, *The true and living way.*

7. 'He who knows and sees Christ, knows and sees the Father.' Such is the tenor of this verse: and could this be affirmed without blasphemy of any mere creature? Ἀπ' ἄρτι γινώσκετε κ. τ. λ. Here again our Lord may, perhaps, be speaking popularly: or, he may be using the Present for the Future, to express the certainty of what he is affirming, and to show how very near was its verification: or, he may be understood to mean:—"Since I and my Father are one, just in proportion as you see and know me, you see and know the Father."

9. τοσοῦτον χρόνον κ. τ. λ. This may be either an interrogation, or a reproving assertion.

10. ἐγὼ ἐν τῷ Πατρὶ κ. τ. λ. This reciprocal form is so common in St. John's writings, and is so variously used, that it cannot, of itself, be considered as sufficient to establish our Saviour's Divinity: viewed, however, in connection with the universal teaching of the Scriptures on that head, it can hardly be understood as referring to any thing less than the everlasting and mysterious union between the Father and the Son.

11. πιστεύετε μοι.... εἰ δὲ μὴ διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 'Let my word alone obtain your belief; but, if not, let my miracles secure credence to what I say.'

12. τὰ ἔργα ἃ ἐγὼ ποιῶ κακέϊνος ποιήσει, καὶ μείζονα τούτων ποιήσει. The Apostles did greater works than Christ inasmuch as they appear to have displayed sometimes more even of miraculous power; for we read concerning Paul, ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδαρία ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, (Acts xix. 12.); and there is room for the supposition that Peter's shadow alone had on a certain occasion healing power, (Acts v. 15.) though this is not asserted: and these wonders went beyond what Christ himself had done, at least as far as the mode is concerned. But, especially, in the multitudes whom the Apostles converted, and in the Churches which they founded, was our Lord's promise fulfilled. There is no reason to suppose that during the whole course of his ministry he brought near so many to attach themselves to his cause, as were "pricked to the heart" by Peter's first sermon, on the day of Pentecost; and, while of him it was said, τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει (John iii. 32.), we find St. Paul exclaiming with joy, τῷ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν δόσμην τῆς

γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντί τόπῳ. (2 Cor. ii. 14.) Yet still,—οὐκ ἐστὶ δούλος μείζων τοῦ Κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Christ did all his works in his own name, by his own power, and according to his own will: the Apostles, only for his glory, at his command, and by his power; as Peter said on one occasion ἰαταί σε Ἰησοῦς Χριστός. “The excellency of the power,” and therefore the glory of the work, was in every case his; whether he wrought by his own hand or voice, or employed the instrumentality of his servants.

15. τὰς ἐντολάς. Rightly rendered by our translators: though some would here limit the meaning to *mandata, commissions*. But neither the general use of the word in the New Testament, nor the context in this place, requires or warrants such a limitation.

16. Παράκλητος, from παρά and καλέω, is variously rendered by the translators of the authorized Version, *Comforter*, and *Advocate*. The word however includes the meanings of Helper, and Exhorter, as well as those given above: perhaps, therefore, it is best to transplant it into our own language as “Paraclete.” It is applied both to the Son (1 John ii. 1.), and to the Spirit, (in the present chapter).

17. τὸ Πνεῦμα τῆς ἀληθείας, a Hebraism for, τὸ Πνεῦμα τὸ ἀληθινόν.

18. ὀρφανούς. An Adjective, *destitute*; not necessarily *orphans*.

22. Ἰούδας (οὐχ ὁ Ἰσκαριώτης). “The same as Thaddeus and Lebbeus; the brother of James, and author of the Epistle which bears his name.”

26. ὁ Παρακλητος, τὸ πνεῦμα τὸ ἅγιον. In this one

chapter the Holy Spirit is spoken of as *being sent*, as *being given*, as *remaining* with the Apostles, as *teaching*, as *reminding*. All these are predicable only of a person: therefore, the Holy Spirit is a person.

27. οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. The world gives often what is pernicious, and always what is transient: it is an enemy to the Christian, and “ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα:” not so the gifts of Christ.

28. ὁ Πατήρ μου μείζων μου ἐστί. Surely he must be at least something more than a creature, who thinks it needful to say, under circumstances the most painful and humiliating, that the Lord, the Everlasting God, is greater than He. Yet, if he be more than a creature, he is God: for there is no middle being. And how, if he be very and eternal God, can he say “My Father is greater than I?” The Athanasian Creed will explain:—“Equal to the Father as touching his Godhead; inferior to the Father as touching his manhood.”

30. ἐν ἐμοὶ οὐκ ἔχει οὐδέν. ‘No sin, no flaw, no failing, either in heart or conduct; to furnish room for accusation, or ground of assault.’ Or rather, as more accordant with the context, ‘No single interest, object, or aim, in common with the Saviour; and no participation in any one of his blessings.’

31. ἀλλ’ ἵνα κ. τ. λ. Ἀλλά is often used elliptically, and so perhaps it is here. *But (this is permitted, or some such words) that the world &c.* But there will be no necessity for supplying anything, if we only take away the full stop after ποιῶ; the sentence will then run thus:—‘But that the world may have the clearest evidence of my love to my Heavenly Father, and of my ready obedience to all his commands, let us now arise and go forth

to meet the doom which awaits me.' Such an interpretation derives some confirmation from the fact that our Lord has already expressly declared, that in giving his life for the world he is fulfilling the command, or executing the charge, of his Father:—"ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρὸς μου." x. 18.

CHAPTER XV.

1. THE discourse contained in this chapter is supposed by some to have been delivered in the Temple; whither, say they, the Saviour went in his way from the room where he had supped to the Garden of Gethsemane. If this supposition be correct, we at once perceive the circumstance which suggested to our Lord the similitude of the *Vine*: for over one of the gates of the Temple there was, we are told, a tree of that kind most exquisitely carved in wood. This might be just coming into sight, when our Lord said, 'Εγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή. What was observed before on our Lord's comparison of himself to a Door, is equally applicable here; viz., that it would be even less absurd, and certainly less dishonorable to Christ to imagine that his words were to be taken literally in this place, than to admit the Popish doctrine of *Transubstantiation*.

— γεωργός, from γῆ (γεία,) and the ancient ἔργω, *one who works or tills, the ground; a husbandman*. The same figure, with the same application, occurs in the parable of the fig-tree, (Luke xiii. 6.) and in Isai. v. 1—7.

2. κλῆμα, from κλάω *I break*, properly *anything which may be broken off*; hence, *a branch*.

5. χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. St. Paul gives us a fine Antithesis to this:—πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ. (Phil. iv. 13.)

6. ἐβλήθη. The Aorists in this verse are used to express what is *wont* to happen; and the Tense is frequently thus employed in the Classics. Thus Eurip. Orest. 706, 707.

καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ
ἔβαψεν, ἔστη δ' αὖτις ἦν χαλᾷ πόδα.

8. γενήσεσθε ἐμοὶ μαθήται. i. e. *Worthily, and peculiarly my disciples*: for they were already his disciples in no mean sense.

11. ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, *That my joy in you, might remain*. Yet, as there is no Article before ἐν ὑμῖν, the ordinary arrangement of the words may be the correct one.

13. ὑπὲρ τῶν φίλων αὐτοῦ. Christ speaks of *friends*, because such in fact his disciples were become: but St. Paul heightens the exhibition of his love by substituting ἐχθροί. (Rom. v. 10.)

15. ἐγνώρισα ὑμῖν, *I have made known to you*. This is the invariable meaning of γνωρίζω, in the New Testament: in the Classics, and also in the Fathers, it often means *I become acquainted with*.

16. ὑμᾶς . . . ὑμᾶς . . . ὑμεῖς. There is great emphasis in this reiteration of the Pronoun; especially in the last, which seems, at first sight, pleonastic.

— ἔθηκα, *I have appointed*: a frequent meaning of τιθεμι, and occasionally also of our own word *set*.

20. μνημονεύετε τοῦ λόγου κ. τ. λ. Referring to the proverb in xiii. 16.

24. τὰ ἔργα . . . ἃ οὐδεὶς ἄλλος πεποίηκεν. Christ's miracles surpassed those of any previous prophet, in number, in magnitude, and in being performed by his own power.

— καὶ ἐωράκασι καὶ μεμισήκασι καὶ ἐμέ καὶ τὸν Πατέρα μου. There is something exceedingly awful in this representation of the character of those who were our Lord's adversaries among the Jews. They were not merely indifferent to his claims, they were not ignorant concerning them. No: they saw him in his perfect purity and holiness, they heard him speak "as never man spake," they witnessed a succession of the most astonishing miracles, they themselves testified that many of their own prophecies pointed him out as the Messiah, and it is not at all improbable that many of them were inwardly convinced he was in truth the "Hope of Israel:" but, he disappointed their worldly hopes, he denounced their sins, he humbled their pride; and instead, therefore, of receiving him with open arms, they rejected him, despised him, and crucified him:—they saw, and yet they hated him:—they hated even God!

25. Before ἵνα supply τοῦτο γίνεται, or something equivalent.

— ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν. Νόμος, is often put, as here, for the Old Testament in general:—so in Rom. iii. 19. The reference in this verse is to Psal. xxxv. 20., or lxix. [69.] 4.

26, 27. τὸ Πνεῦμα . . . μαρτυρήσει . . . καὶ ὑμεῖς δὲ μαρτυρεῖτε. And so it has been ever since, and will be till the end of time. God by His Holy Spirit, and the Church by its Ministers, are continually witnessing for

Christ, and upholding his cause in the world: ἐκοξε τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, is the language of the Apostles in forming their decree concerning Gentile circumcision; (Acts xv. 28.) τὸ Πνεῦμα καὶ ἡ νύμφη λεγουσιν· ἐλθέ, is the representation of St. John in his Revelation. With singular propriety, therefore, are we directed immediately to subjoin to our confession of faith in the "Holy Ghost," the declaration of our belief also in the "Holy Catholic Church."

CHAPTER XVI.

1. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλίσθητε. The very fact of being exposed to shame and suffering, to excommunication and death for their Master's sake, would be likely to *stumble*, or *offend*, the Apostles: how much more when their minds were prepossessed with the flattering expectation of honors and emoluments unprecedented? An impostor, circumstanced as our Saviour now was, would have attempted to buoy up the minds of his few remaining followers by encouraging their hopes, and keeping out of sight, as much as possible, all that was dreary and repulsive. But it seems almost impossible that any one, reading the Gospel of St. John, and particularly the latter chapters, should for a moment seriously look upon the whole as a fraud, or need an argument to convince him that our blessed Lord was no Impostor.

4. ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. 'To counsel, encourage, and even to defend.' (See xviii. 9.)

5. καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με κ. τ. λ. Our Lord seems tenderly to chide his Apostles for not opening their hearts to him more freely. They could not but feel some curiosity, if not anxiety, to know whither he was going; yet sorrow, and perplexity, and wonder, and something of fear, prevented their addressing themselves frankly to him.

7. συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. Valuable as was the presence of the Saviour to his disciples, instructive as were his discourses, exemplary as was his life; yet all this was addressed but to the outward man: it was by his Holy Spirit that he intended to act immediately upon the hearts and minds of his followers. Hence, (since that Spirit was not to be given until Christ was glorified, that it might be bestowed manifestly in honor of his merits, and in answer to his intercession,) it was more for the advantage of the Church, and of these its original representatives, that he should depart, than that he should remain upon earth.

8—11. ἐλέγξει τὸν κόσμον κ. τ. λ. These verses are certainly obscure. The sense of them appears to be as follows:—‘He shall, through the ministry of my Apostles and their successors, in connection with the circulation of the Holy Scriptures, and by His direct operation upon the hearts and consciences first of the Jewish nation, and then of all mankind so far as they yield to His influence, convince the world, in these its various communities, of its own sin in having rejected me and refused to believe on my name; of God’s method of justifying sinners, (for thus the word *δικαιοσύνη* is often used,) as provided by my death, and exhibited and confirmed by my resurrection and ascension; and of the certainty of a final

judgment of the ungodly, inasmuch as already the Prince and Head of the ungodly is vanquished and condemned, even in his hour of apparent triumph, and if the serpent's head be thus bruised, they who are the seed of the serpent have a like fearful condemnation to anticipate.

12. ἔτι πολλά ἔχω λέγειν. Probably these πολλά formed the subject of conversation during the interviews that took place between Christ and his Apostles after his resurrection from the dead.

13. οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ. Just as Christ had said of himself to the Jews, οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν (v. 19.), so here he tells his disciples that the Spirit οὐ λαλήσει ἀφ' ἑαυτοῦ: and as, in the former case, the Divine generation of the Second Person in the Trinity was suggested as furnishing a key to the right understanding of the declaration, so, in the latter, perhaps the *procession* of the Holy Ghost from the Father and the Son may lie at the bottom of what is here said. One thing is certain, viz., that "the Holy Ghost is of one substance, power, and majesty with the Father and the Son, very and eternal God." (Art. v.) This is evident; since, (1) Divine names are given to Him, (Acts v. 3, 4.); (2) Divine attributes are ascribed to Him, (Psal. cxxxix. 7, &c.); (3) Divine worship is paid to Him, (Isai. vi. 1—10. compared with Acts xxviii. 25.); and (4) Divine works are said to have been performed by Him. (Psal. civ. 30., 1 Cor. ii. 10.) Now if the Holy Spirit be Divine, He is necessarily independent and supreme: the "analogy of faith," therefore, requires that all those passages which appear at first sight to militate against this fundamental truth be carefully examined, and so interpreted as to harmonize

with it. Either they refer to the mysterious *mode* of the Spirit's Being in the Blessed Trinity, or to His *economical* subordination in the work of human redemption.

15. πάντα ὅσα ἔχει ὁ Πατήρ; ἐμά ἐστι. It may be confidently asserted, though with reverence, that, if none but a God could bestow these πάντα, none but a God could receive them; and this verse, therefore, even did it stand alone, would contain an intimation of our Saviour's Divinity.

16. After μικρόν supply μέρος χρόνου or διάστημα χρόνου, and after εἶπον οὖν supply τινές.

17, 18. There was something mysterious to the disciples in all that Christ said about his departure; but they especially stumbled at the mention of "a little while." They might have imagined that by his departure he meant his death; but his returning to life again within a few days after his decease never seems to have occurred to their thoughts. They had been accustomed to hear him make use of tropes and figures, and they imagined that his plain and oft-repeated declarations on this head concealed some incomprehensible meaning. The bewilderment of their minds during the whole of this interview with their Master, under the varied influences of sorrow, affection, anxiety, fear, and doubt, is exhibited with a master's hand; and no wonder, for it was taken from the life.

21. ἡ γύνη. The Article is put with γύνη, because it is used *hypothetically*.

23. ἐρωτήσετε, *ye shall enquire*; ἂν αἰτησῆτε, *ye shall have asked*. Throughout this chapter (with one exception) ἐρωτάω signifies *to ask for information*: it is a pity that it is not rendered by some appropriate word in the

common Version. It is impossible for a mere reader of the English Testament to understand what our Lord really meant.

26. οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω κ. τ. λ. Not that our Lord means he would not pray for his Apostles ; for he does so in the next chapter, he had just promised to do so (xiv. 16.), and he is said to be interceding continually for all those who come unto God by him. (Heb. vii. 25.) He seems, as it were, to say,—‘ Do not look upon the Father as some unkindly or indifferent Being, regardless of your interests and only to be prevailed upon by my entreaties to bestow on you His blessing : He Himself loveth you, &c.’

29. νῦν παρῆσίν αὶ λέγεις. He had told them that his going to the Father meant his leaving the world, and had said nothing about his speedy return to the earth : all was therefore intelligible. He had discovered a thorough knowledge of the innermost thoughts of their hearts ; and they rightly concluded, from this that he was omniscient. What further proof could be needed of his Divine mission ? of his Divinity ? Their belief of the former they certainly avow : perhaps, too, their belief of the latter.

32. νῦν ἐλήλυθεν. *Is now come, i. e. is close at hand.*

— καὶ οὐκ εἰμὶ μόνος κ. τ. λ. This strongly reminds us of St. Paul’s words, πάντες με ἐγκατέλιπον . . . ὁ δὲ κύριός μοι παρέστη. (2 Tim. iv. 16, 17.)

CHAPTER XVII.

THE prayer contained in this chapter stands unrivalled in the whole range of devotional compositions, for the dignity both in person and character of him who offered it, for the deeply interesting circumstances under which it was poured forth, for the wide field which it embraces, for the sublimity of its exordium, and for the exquisite pathos of many of its passages. If viewed as having been uttered by Christ in his character of High-Priest, it furnishes us with a kind of specimen of his intercession at the right hand of God: if regarded in its lower character only, as coming from the depths of a spirit which had never known any taint of sin, it affords an illustrious example to the expiring Christian, for the guidance of his last addresses to the throne of the Heavenly Majesty. This prayer naturally divides itself into four parts. (I) The exordium, which continues till the end of ver. 3.; (II) a summary review of the Saviour's career upon earth, and his supplication on his own behalf (vv. 4, 5.); (III) a reference to the faith and devotion of the Apostles, and the perils to which they were now about to be exposed in consequence of their Lord's departure from them, together with petitions for their preservation and sanctification; (vv. 6—19.) lastly, an enlarged intercession for the whole Church in every age and place, for its unity upon earth, and its glorification in heaven. The last part includes also a petition for the conversion of the world.

1. Ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν.
A caviller might object, that, as God is everywhere

present, it was unmeaning and useless to direct the eyes towards heaven, more than towards any other part of creation; and a mystic would say, that the best preparation for prayer was to close the eyes entirely against every material object. But our Lord, who knew what was in man, and who ever acted in accordance with nature and truth, has taught us by his example, that, though “bodily exercise profiteth little,” it is not therefore utterly useless.

— δόξασον τὸν Υἱόν σου, κ. τ. λ. ‘Receive Thy Son into Thine own glory, and so consummate the redemption of man; that Thy Son also may glorify Thee in the salvation of sinners, in the purification, preservation and extension of the Church, in restoring Thy reign over Thine own world, and in destroying the works of the Devil.’

2. ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός. This ἐξουσία is, of course, distinct from that universal sovereignty which belongs to the Saviour, as being “ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, (Rom. ix. 5.) and also from that rule over his Church which constitutes his everlasting kingdom. The power here spoken of is strictly mediatorial, and temporary: it is that to which St. Paul refers in 1 Cor. xv. 24.

— ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Such is the object, whatever may be the result. But perhaps πᾶν ὃ δέδωκας is intended to have a more limited meaning than πᾶσα σὰρξ.

3. ἡ αἰώνιος ζωή. THE *eternal life* just spoken of.

— σὲ τὸν μόνον ἀληθινὸν Θεόν. It no more follows from these and the like declarations, that the Father only is God, to the exclusion of the other Persons in the

Blessed Trinity, than it does from such passages as εἷς Κύριος Ἰησοῦς Χριστός, (1 Cor. viii. 6.) that the Son only is Κύριος, to the exclusion of the Father and the Spirit.

5. τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι. It is evident from these words that the Lord Jesus had, at least, existed previously to the creation of the world.

7. νῦν ἔγνωσαν κ. τ. λ. ‘Now, at last, they are fully assured that I am a Teacher sent from Thee, and that from Thee flow all my wisdom, and my mighty works.’ Our Lord possibly had in his thoughts the confession of faith which had been recently uttered. (xvi. 29, 30.)

9. In this verse ἐρωτάω is plainly used in the sense of *petitioning*. Οὐ περὶ τὸν κόσμον ἐρωτῶ.—Not as if the world had no interest in the Saviour’s intercession: it is especially mentioned in ver. 23. But it was for the Twelve that he was *now* praying, to the exclusion, for the moment, even of the rest of the Universal Church.

11. The Present is employed in the sense of the Future, throughout this verse; but it will bear a literal rendering. The Saviour evidently means that, whereas the disciples had hitherto been guided and defended by himself, they would now be exposed by his departure to new difficulties and perils; and would need, therefore, special protection from above.

12. οὓς δέδωκάς μοι ἐφύλαξα. This includes not only a guarding from spiritual and moral dangers, but also protection in the ordinary sense, as is evident from xviii. 9.

— ὁ υἱὸς τῆς ἀπωλείας. A Hebraic expression for a lost and ruined man, similar to “son of Belial,” &c.

13. τὴν χαρὰν τὴν ἐμήν. ‘The joy which I feel in

the promotion of Thy glory by the salvation of sinners; and of which they, too, are partakers.'

14. οὐκ εἰσὶν ἐκ τοῦ κόσμου. As Christians, as Ministers, as Apostles, they derive themselves from a higher source than this world; and hence, too, their maxims, principles, and feelings, are opposed to those of the men by whom they are surrounded.

15. οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου. If the Lord Jesus did not wish that his disciples, as yet weak and comparatively unenlightened, should be removed from a scene of so much suffering and temptation and danger as the world was likely to prove to them, how vain and foolish is the wish to leave the post which God in His providence assigns us, and to wander into deserts or immure ourselves in monasteries, to escape from the inducements to evil. Ἐκ τοῦ πονηροῦ might mean, from the Evil One, *i. e.* Satan; and so some would understand in the Lord's Prayer, ρύσαι ἡμᾶς ἀπὸ τοῦ Πονηροῦ: but there is no occasion, in either case, to depart from the common translation.

17. ἀγίασον κ. τ. λ. The means, therefore, of sanctification is, the word of God.

19. ἀγιάζω ἑμαυτόν. *I sanctify myself: i. e. I set myself apart, 'consecrate myself to the work of salvation.'*

20. τῶν πιστευσόντων. Πιστευόντων is generally preferred by Editors as the genuine reading. It makes no *real* difference in the sense. The persons spoken of are, true believers in each succeeding age, and in every place. Christ now begins his intercession for the Catholic Church at large.

21. καθὼς σὺ, Πάτερ ἐν ἐμοί. . . . καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν. As truly, though not as intimately, nor in the same manner.

24. θέλω ἵνα κ. τ. λ. There is a surpassing majesty in this verse. Could any mere creature have dared thus to address the Almighty Father?

— καταβολή, (from κατά and βάλλω,) a *foundation*, or rather, a *founding*. The proofs of our Lord's pre-existence, and of his Divinity, so multiply upon us in this Gospel, that it seems superfluous to point them all out; especially, since they lie upon the very surface.

The translators in the authorized Version have often rendered the Perfect as the Aorist in this chapter: but this is unnecessary, and weakens the sense.

CHAPTER XVIII.

IN the concluding verse of the fourteenth chapter, our Lord had desired his Disciples to arise, and depart with him, in token of his readiness to obey his Father's will. His resolution wavers not. Having finished his last address to the Twelve, and offered up his intercessory prayer, he proceeds, not to some obscure corner where it might be difficult to discover him, nor yet to some crowded quarter of the city where he might have hoped for the interference of the people on his behalf, but to the Garden of Gethsemane, lying at the foot of the Mount of Olives, where his betrayer would be likely to seek him, and where there would, at the same time, be no danger of a tumult.

— ἐξῆλθε does not allude to his coming out of the supper chamber, (for that he had left some time previously,) but, to his departure from Jerusalem.

— Χειμάρροος, (contr. ρους,) from χεῖμα *winter* or a *storm*, and ῥέω *I flow*, properly denotes, a brook or torrent which owes its waters in part to storms or melting snow.

— Τῶν Κεδρῶν, which is one reading in this verse would mean, *The brook of cedars*; but τοῦ Κέδρων seems the genuine word, and is probably the Hebrew קדרק, and so signifies, *the black torrent*.

2. Ἰούδας ὁ παραδίδους. *Judas who was betraying him.*

— πολλάκις συνήχθη. It is remarkable that our Lord had so often previously frequented a spot which was destined eventually to be the scene of his bitter agony. It has been well said with reference to this circumstance, “Let that which is likely to be your Gethsemane, be now your Mount of Olives.”

3. Σπεῖρα (perhaps from a Verb σπέω akin to σπείω,) properly, *anything twisted, coiled*; then, *a band of men*, a *manipulus*, a body of 200 men; but supposed to be used in Acts x. 1. for a larger number. This σπεῖρα was probably the Roman garrison stationed in the Tower of Antonia to keep the Jews in check; or rather, a part of it put under the direction of the Sanhedrim. Some, however, think it consisted of the Levites who kept guard at the Temple.

— ὑπηρέτης (from ὑπό, and ἐρέτης a *rower*,) properly, *one who rows under the orders of another*; hence, any *assistant, agent, or officer*.

— φανῶν καὶ λαμπάδων. The distinction between these two is not accurately determined; but probably our common Bible gives the right rendering, “*lanterns and torches*.” No doubt it had been feared that the multitude, or, at any rate, some of the more zealous

disciples, would offer resistance; and for this reason, the persons sent to apprehend Christ are furnished with ὄπλα.

It appears, from comparing the different Evangelists, that Judas, coming with the band, and advancing before them, had now given the kiss of treachery; but perhaps not so as to leave no doubt which was the person whom his attendants were to seize. The soldiers, therefore, were beginning to lay hands on some of the disciples, or seemed about to do so, upon which our Lord comes forward to shield them by the sacrifice of himself, and enquires τίνα ζητεῖτε;

4. εἰδὼς πάντα τὰ ἐρχόμενα. *Though he knew &c.* Well aware of the insults and sufferings which were close at hand, he nevertheless *goes forth*, not from the garden, (for the scene that follows seems to have taken place there,) but from the company of his disciples, who gathered round him through affection and fear; or, from that part of the garden whither he had retired for prayer.

5. εἰστήκει δὲ καὶ Ἰούδας, — Who could identify Jesus, and remove from the minds of those to whom he was guide, any groundless apprehensions of his offering violent resistance.

6. ἔπεσον χαμαί. When it is remembered that the persons of whom this is recorded were heathens, whose minds were filled with the most superstitious fancies;—that they had, no doubt, heard of Jesus, as one who had even raised the dead to life;—that a belief in the existence of magical power was at this time universal;—and, lastly, that in circumstances the most perilous the object of their search betrayed no alarm, but boldly advanced to them and delivered himself into their hands; it will not appear surprising that they should have been

struck with awe and even terror: and perhaps what follows may be accounted for without the supposition of a miracle: (compare the case of Marius, and the slave sent to execute him:) yet it would be presumptuous to assert that there was none.

6. ἀπῆλθον εἰς τὰ ὀπίσω (μέρη). *They went back, shrunk back.*

9. ἵνα. Here, as in a thousand other instances, the commentators would have us to translate ἵνα not, *in order that*, but, *so that*, as if it had been ὥστε. But the student should be very careful how he adopts these *forced* translations. They are rarely proposed except to save the labor of investigation, or to serve some favorite theory. It is better to leave a difficulty unsolved, than to solve it by unfair means.

10. Simon Peter's name is mentioned in this transaction by St. John only; because he had before this received the crown of martyrdom, having been crucified A. D. 67., or 68.

— μάχαιρα, from μάχομαι or akin to it, properly a *battle-knife*, but used also for the purposes of hunting. It is distinguished by Homer from the ξίφος:

Ἄτρεϊδης δέ, ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἦ οἱ παρ ξίφος μέγα κουλεὸν αἰὲν ἄωρτο, κ. τ. λ. Il. γ'. 270.

— Μάλχος, a common Jewish name, from מלך a *king*: our own well-known surname is derived in like manner. Various excuses have been offered in Peter's behalf: but it remains to be proved that he had done anything wrong, anything which needs an apology. Our Lord certainly does not say that he had.

12. οἱ ὑπηρέται τῶν Ἰουδαίων. The addition of this last word here, seems to decide that the σπειρα and the χιλίαρχος were Gentiles.

14. ἦν δὲ Καϊάφας κ. τ. λ. This is added to show that Christ was throughout treated with unfairness. Here he is brought before one who had already avowed it as his judgment, that Jesus should be put to death, whether innocent or guilty.

15. ὁ ἄλλος μαθητής.—In all probability John himself, who, with striking modesty, though often having occasion to refer to himself in his Gospel, never once mentions his own name, but always designates himself μαθητής, or ὁ ἄλλος μαθητής. This being the case, it is no wonder that we meet with the Article in this place: (Ἰωάννης) ὁ ἄλλος μαθητής falls as naturally upon the ear as Σωκράτης ὁ φιλόσοφος. But some suppose that this Article is accounted for by the fact of St. Peter, the intimate and well-known friend and associate of St. John, having been just named.

— γνωστός. We need not suppose any very intimate friendship; and still less need we endeavour to account for the acquaintance between the High-Priest and St. John: the causes that give rise to a general, superficial acquaintance are so numerous, that they cannot be guessed at.

16. εἰσήγαγε. This *may* be in agreement with αὐτή understood, and refer to the παιδίσκη, and so some would interpret.

18. ἀνθρακία, from ἄνθος through ἄνθραξ: not, of course, *coals*, but *charcoal*.

— ἦν μετ' αὐτῶν ὁ Πέτρος. The gradations in Peter's unfaithfulness are remarkable. First, he follows Christ μακρόθεν, (Luke xxii. 54.) here he stands familiarly among his foes: he denies him first of all with simple negation, then, with oaths and curses.

20. ἐν κρυπτῷ ἐλάλησα οὐδέν. ‘Nothing,’ that is, ‘different from my public teaching: nothing that was not intended to be afterwards promulgated.’

22. ράπισμα. *A slap on the face, a slap with the open hand*: the more insulting as inflicting the less of personal injury.

23. Ἀπεκρίθη ὁ Ἰησοῦς κ. τ. λ. There is something striking in the contrast between our Saviour’s reply here, and that of St. Paul in a similar case. (Acts xxiii. 3.). We will not presume to say that the Apostle’s answer was reprehensible; but certainly the Holy Spirit has presented him to view in a less attractive light than his Master. From our Lord’s expostulation, however, mild as it was, we learn that we are not to take literally those words of his in Matt. v. 39. ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα κ. τ. λ.

24. The transactions recorded in vv. 15—23., took place, not in the house of Annas, but in that of Caiaphas. (Matt. xxvi. 57.) The Aorist ἀπέστειλεν must, therefore, be rendered as the Pluperfect; a meaning which it often has. Perhaps, too, the οὔν should be cancelled: it stands on a slender foundation as regards MSS.; and rather hinders the sense than improves it.

27. St. John, perhaps from a feeling of tenderness for his deceased friend, omits the mention of Peter’s cursing and swearing; but he also omits the account of his penitence.

28. πραιτώριον,—The Latin *prætorium*, and that from *prætor*: it signifies, strictly, the residence of a prætor, or of a governor of one of those provinces which belonged to the Emperor and not to the Senate: but it branches off in Latin writers into several different, though associated, meanings.

30. εἰ μὴ ἦν κ. τ. λ. They seem to speak fretfully. Probably they had hoped that Pilate would have pronounced sentence of death at once, without enquiring into the case: certainly they were well aware that the less their accusation was investigated the better for the accomplishment of their wicked object.

31. ἡμῖν οὐκ ἔξεστιν κ. τ. λ. Some would here supply ἐν τῇ ἐορτῇ, because they think that the Jewish nation did still retain the power of life and death, at least in sacred causes. Biscoe, who maintains this view, has a long dissertation on the subject in his book on the Acts. The contrary opinion is the one more generally adopted.

32. ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν. Christ had predicted that he should be delivered to the Gentiles; and also that he should be crucified, a mode of inflicting death practised only by the Romans: The Jews would have stoned him to death.

35. μήτι ἐγὼ Ἰουδαῖός εἰμι; ‘Is it likely that I should know anything about your case? that I should make any enquiry on the matter unprompted by others?’ “*Thy own nation, &c.*”

37. οὐκοῦν βασιλεὺς εἶ σύ; perhaps better, without the interrogation, “Well then thou art a king:” alluding to what Christ had said about his kingdom. To this question or remark of Pilate’s no *direct* answer is given: ‘*Thou* sayest that I am a king: *I* neither affirm nor deny it; but, “for this end, &c.”’

38. τί ἐστιν ἀλήθεια; What is truth? As if he had said, How vain to devote yourself to the search after truth, or to its dissemination! Who knows what truth is, amidst the variety of conflicting sentiments concerning it? and, if it were known, of what benefit would

it be?" But any interpretation of Pilate's words can be only conjectural: and after all, let it be remembered, they are the uninspired words of a heathen.

39. ἔστι δὲ συνήθεια ὑμῖν κ. τ. λ. It is not known how this custom originated; nor, whether it was ancient or modern.

40. Βαραββᾶς. It is worthy of notice, that he who came to give his life a ransom for many, to redeem sinners of every class, and of every degree of guilt, in the first instance saved, incidentally, by his death, a man who was a robber, a disturber of the public peace, and a murderer. "Barabbas was a robber."

CHAPTER XIX.

1. Ἐμαστίγωσε from μάστιξ = φραγέλλιον, i. e. *flagellum*, a scourge or whip. Scourging previous to the infliction of capital punishment was customary among the Romans, both with respect to slaves and free men; but with this difference,—the former were scourged with whips, the latter with rods. Our Lord suffered in the more ignominious manner.....μάστιξιν, αἷς ἔθος τοὺς κακούργους πονηροτάτους προπηλακίζεσθαι. (Phil.) Perhaps Pilate *scourged Jesus* in order thereby to rouse the pity of the Jews.

2. ἔξ ἀκανθῶν κ. τ. λ. These ἄκανθαι were probably much larger than are generally found among us. The ἱμάτιον πορφυροῦν, being dyed with Tyrian purple, a very rich and intense color, might be called either κόκκινος, as in Matt. xxvii. 28., or, as here, πορφυροῦς. Indeed this

word πορφύρεος is used somewhat indefinitely in the Classics. Thus we have in Homer κῦμα πορφύρεον, (Il. i. 481, 482.), πορφυρέη νεφέλη, (Il. xvii. 551.), αἵματι πορφύρεω, (Il. xvii. 360, 361.). These mock emblems of royalty were put upon the Saviour not only in derision of his claims to be a king, but also to increase his bodily pains: for the crown of thorns, placed upon his head, and forced down (as we learn from St. Matthew,) by the repeated strokes of the reed, must have inflicted exquisite suffering. "The crown of thorns did not only express the scorn of the imposers by that figure into which they were contrived; but did also pierce his tender and sacred temples to a multiplicity of pains, by their numerous acuminations."

5. Ἴδε ὁ ἄνθρωπος. *Behold, the man!* whose mild and tranquil aspect belies your accusations; and whose present sufferings and shame ought to satiate your malice!

6. Σταύρωσον. Σταυρός properly signifies the same as σκόλοψ, *a stake*: and hence σταυρόω means primarily, *I drive in stakes, construct a palisade*. As a mode of punishment, the literal rendering of the Verb would be *I impale*, but in the New Testament, in ecclesiastical writers, and in Polybius, it denotes that method of inflicting death which we call *crucifying*. Lucian represents *this σταυρός* as having been contrived by tyrants in imitation of the letter ταν. The resemblance, however, was but a rough one: for in the cross, the transverse beam was not fixed at the top of the erect beam, but tied across it lower down, as in the ordinary representations. Besides these beams, there was also a rest or support for the body of the sufferer placed lower down

towards the feet. The process of this cruel torture was as follows:—"The person crucified was nailed to the cross as it lay on the ground, through each hand extended to the utmost stretch, and through both the feet together:" (some say the feet were only tied). "Then the cross was raised up, and the foot of it thrust with a violent shock into a hole in the ground prepared for it. This shock disjoined the body, whose whole weight hung upon the nails, (and the support mentioned above,) till the person expired through mere dint of pain." Such was the death, agonizing,—ignominious,—accursed,—to which the Jews delivered, and the Gentiles condemned, the Son of God! Such was the death to which He submitted, "for us men, and for our salvation!"

— *λάβετε αὐτὸν καὶ σταυρώσατε.* If the Jews did still retain the power to inflict death, (which is very improbable,) they had just declared the impossibility of their exercising that power now; and, moreover, crucifixion was a mode they never adopted. These words, therefore, must have been spoken ironically, or, fretfully; and been intended rather as a refusal than a consent. Thus the Jews understood it, and immediately clamor for the confirmation of the sentence on grounds which (as they seem to insinuate,) might be indifferent to Pilate, but to them were of the utmost importance.

7. We read of no sentence in the Law of Moses against a person professing to be the Son of God; but a blasphemer, (Lev. xxiv. 15, 16.), or a false prophet, (Deut. xviii. 20.), or an enticer to idolatry, (Deut. xiii. throughout), was to suffer death: and to these denunciations, perhaps, the Jews here allude.

8. The existence of sons of the Deity was fully

believed by those heathens who retained any respect for the popular superstition. The solemn and dignified appearance of the Saviour, the report of his many wonderful works, the message which Pilate had received from his wife concerning her dream, (Matt. xxvii. 19.) and, now, the annunciation that the man before him had claimed to be none other than the Son of God, were enough to terrify a mind less timid than his. Probably the Jews used the general expression *A Son of God*, as being more in consonance with the heathen governor's own religious notions.

9. *πόθεν εἶ σὺ; ἰ. ε.* 'Art thou really come from above, a messenger from God as thy father, to mankind?'

11. *οὐκ εἶχες ἐξουσίαν κ. τ. λ.* 'The power which thou art invested with, and in consequence of which thou art now, even against thy own will, about to pronounce my condemnation, has been conferred upon thee by God : but he who betrayed me to the Jews, and the Jewish High-Priest who, to ensure my death, delivered me into thy hands, are acting, each through mere gratuitous wickedness, and can plead no unfortunate unwished-for circumstances in palliation of their guilt.

12. *ἐκ τούτου (χρόνου or ῥήματος) ἐζήτει κ. τ. λ.* He had sought to release him before ; but he endeavoured the more earnestly to do so now : convinced more fully of his innocence, and charmed at the dignity and mildness of his answers.

— *ἐὰν τοῦτον ἀπολύσης κ. τ. λ.* The Jews, finding that the judgment even of a heathen cannot be warped by their sophistries, resort to more cogent arguments, and endeavour to arouse his fears for his political interests.

13. ἐπὶ τοῦ βήματος, *Upon the judgment-seat.* The βῆμα was a raised platform, a *suggestus, tribunal, or rostrum*, from which to address a public assembly. It is often spoken of in connection with senatorial and forensic proceedings: and St. Paul uses it for the tribunal of the Great Judge;—πάντες παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ. (Rom. xiv. 10.)

— Λιθόστρωτος (from λίθος and στρώννυμι) is an Adjective, ἔδαφος being understood. It designates here what is commonly called *Mosaic work*; an ornamental kind of paving in much esteem among the ancients, and specimens of which are often met with in digging among old foundations. *Properly*, λιθόστρωτος means merely *paved with stones*, and it is thus used in the Classics.

14. ἦν δὲ παρασκευὴ τοῦ πάσχα. It was the preparation for the Sabbath in the Passover week.

— ὥρα δὲ ὥσεί ἑκτη. St. Mark (xv. 25.) says, ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. Various methods have been proposed to reconcile these discrepancies. The most satisfactory seems to be to suppose that St. John, or an early copyist, used the numeral character Ϛ (3), and that this, by a very slight change, became corrupted into ϛ (6). Nor is this a bare supposition; it is supported by several MSS. and Fathers.

15. οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. Thus they publicly renounce their national independence, and resign themselves over to a foreign yoke. It must be superfluous to state that Cæsar was a common name for the Roman emperors; and that the one now reigning was Tiberius.

17. βαστάζων τὸν σταυρόν. He bore it alone for some distance; till, finding that it was really too heavy

for him to support, his tormentors compelled Simon the Cyrenian to bear it after him.

— Γολγοθᾶ = Κρανίου τόπος. So called from the number of malefactors' skulls there lying about.

18. μέσον δὲ τὸν Ἰησοῦν,—As being the chief culprit: St. Mark quotes here Isaiah's prophecy (liii. 12.) καὶ μετὰ ἀνόμων ἐλογίσθη.

19. τίτλον. This τίτλος, (*titulus* in Latin,) was a white board with black letters placed over the head of the criminal, on that part of the upright beam of the cross which projected above the transverse one. St. John gives us the superscription in full, the other Evangelists only in part.

22. ὁ γέγραφα, γέγραφα. An expression of inflexible determination. Pilate may have been irritated at the obstinate cruelty of the Jews, and have purposely, therefore, written what he thought would be offensive to them: or, he may have been anxious to have it generally known and widely spread abroad, that the person claiming to be the king of the Jews had by him been sentenced to be crucified.

23. τὰ ἱμάτια,—His *outer-garment*, or *cloak*; for the Plural seems (by a common figure) to be used for the Singular. This ἱμάτιον, (from εἶμαι, Perf. Pass. of ἔννυμι,) was a square piece of cloth thrown over the left shoulder, and brought round under the right. The χίτων was an under garment without sleeves; generally consisting of two pieces, but sometimes, and especially it would seem among the priests, woven throughout: such was our Lord's. The word χιτών, (Ionic κιθών,) is the Hebrew כִּתּוֹן, and, perhaps, our own *cotton* comes from the same source.

24. ἐμερίσαντο τὰ ἱμάτια κ. τ. λ. Quoted from Psal. xxii.: a psalm which, though undoubtedly belonging in some parts of it to David's own history, can only be made appropriate to him throughout, by some of those childish rabbinical comments which are too ridiculous to be introduced here.

25—28. In these verses we have, perhaps, the finest example of filial piety on record. Our Lord, overwhelmed by sufferings "known and unknown," nevertheless provides for his virgin mother by commending her to the care of his beloved disciple; at the same time securing for that disciple a friend and companion peculiarly adapted to him in his early years. Euthymius, (quoted by Bloomfield,) has a good comment on this history, expressed in pretty language:—"Ἰδὼν ἀποθνήσκων παρατίθεται τὴν μητέρα τῷ μαθητῇ, τὴν ἡγαπημένην τῷ ἡγαπημένῳ, τὴν παρθένον τῷ παρθένῳ, παιδεύων ἡμᾶς φροντίζειν τῶν γονέων ἄχρις ἐσχάτης ἀναπνοῆς.

28. ἵνα τελειωθῇ ἡ γραφή—viz. Psal. lxix. 21., "In my thirst they gave me vinegar to drink." This Psalm, likewise, was undoubtedly intended by the Holy Spirit to refer directly to Christ. Nor are the curses it contains at all unsuitable to the lips of him who, though he is the "Lamb of God," is also the "Lion of the tribe of Judah;" especially if it be remembered that the Old Testament curses are often only *predictions* of vengeance.

29. ὑσσώπῳ περιθέντες. There was more than one kind of hyssop. That mentioned in 1 Kings iv. 33., appears to have been little more than a moss: but there was another sort which grew in reeds between one and two feet in length.

30. τετέλεσται. *It is finished or consummated*: for it is to be observed that τελέω signifies, *to end by completion*. This word alone contains matter for volumes. The scheme of redemption was consummated;—the Mosaic rites, and ceremonies, and types, and figures, were consummated;—the work and sufferings of the Lord Jesus were consummated.

— παρέδωκε τὸ πνεῦμα. St. Matthew says Ἄφηκε τὸ πνεῦμα (xxvii. 50.); St. Mark, Ἐξέπνευσε (xv. 37.); and St. Luke (xxiii. 46.) expresses the act of dying in the same manner. This word is often thus used in the Classics, either with or without an Accusative after it, (such as βίον, ψυχήν, &c.). The phrase used by St. Matthew also, though it might seem to be peculiarly appropriate to the death of Christ, and is claimed by Dr. A. Clarke as proper to that alone, is employed concerning the death of ordinary persons: thus Eur. Hec. 569. ἀφῆκε πνεῦμα θανάσιμῳ σφαγῇ. The word παρέδωκε expresses the tranquil and resigned death of the good man, who *commends, delivers up*, his soul into the hands of him who gave it. But in all these representations nothing supernatural is intimated; nor are we to look upon the death of our Lord as being *in itself* other than a human death. Bishop Pearson, with his usual soundness, sets the matter in its true light:—"It was in his power whether he would come into the hands of his enemies; it was in his power to suffer or not to suffer the sentence of Pilate, and the nailing to the cross; it was in his power to have come down from the cross, when he was nailed to it; but when by an act of his will he had submitted to that death, when he had accepted and embraced those torments to the last, it was not in

the power of his soul to continue any longer vitality to the body, whose vigour was totally exhausted. So not by a necessary compulsion, but voluntary election, he took upon him a necessity of dying.....He died not by, but with, a miracle."

3. ἦν γὰρ μεγάλη,—as being the Sabbath of the Paschal-week. καταγῶσιν is the 2. Aorist Conjunctive Passive of κατάγνυμι. This breaking of the legs was intended to accelerate the sufferer's death by greatly increasing his pains. It was done by striking the instep violently with an iron mallet. It is sickening to enter into these details of cruelty: but how much more distressing should it be to view them in connection with the Saviour! This last torture however he escaped.

34. ἐξῆλθεν αἷμα καὶ ὕδωρ. It has been said that this water came from the *pericardium*, a kind of bag in which the heart is contained, and if so, the wound now inflicted would of itself have been sufficient to cause death. But though there is a sort of watery vapor within this pericardium which serves to facilitate the motion of the heart, and which after death collects into a few drops, yet the quantity is so small except in cases of "dropsy of the pericardium," that it could not be made to flow outside the surface of the body. Possibly the blood in this instance may have already begun to separate into *serum* and *coagulum*, as it does after a while; and the former might be popularly called *water*. Most likely, however, there was something miraculous in the case, as St. John so earnestly avers the truth of what he records. And if something miraculous, then, no doubt, something mystical too: probably, a kind of emblem of justification and sanctification.

35. *κακέϊνος οἶδεν*,—*And HE knoweth*. Had it been St. John himself who was meant by this *έκεϊνος*, we should rather have had *αὐτός*. It seems as if the Evangelist were appealing to the omniscient Saviour.

36. *Ὅστούν οὐ συντριβήσεται αὐτοῦ*. These words are generally supposed to allude to the regulations concerning the Paschal Lamb; (Exod. xii. 46. Numb. ix. 12.) but perhaps they are quoted with a slight alteration from the Septuagint Version of Psal. xxxiv. [33.] 20.

37. *Ὁφονται εἰς ὃν ἐξεκέντησαν*,—*They shall look upon whom they have pierced*. It is better to leave out the Antecedent in English as it is left out in the Greek: for *αὐτόν* would be the natural word to supply, whereas the Hebrew text says, *עָלַי*, upon ME. The passage occurs in Zech. xii. 10. The Septuagint gives quite a different meaning to the whole of it.

38, 39. It is remarkable that when those who had been hitherto Christ's avowed disciples and followers had abandoned him through fear, Joseph and Nicodemus, who, till now, had been shrinking from an open profession of faith in him, should have come forward so courageously on his behalf.

— *σύρνης καὶ ἀλόης*. The former was a gum that exuded from a tree growing in Arabia: the latter can hardly have been the bitter juice obtained from the plant so called in the present day, but was probably the produce of some aromatic shrub or tree. The quantity of these spices will not appear enormous when it is considered that they were intended to perfume the whole chamber in which the Saviour's body was to be laid, and also, it is probable, to be burnt at his funeral. It must be borne in mind, that what Joseph and Nicodemus did

now was intended to be only preparatory to the funeral obsequies, which, on account of the near approach of the Sabbath, (as St. John intimates in the forty-second verse,) were deferred.

40. ὀθονίοις. This is a Diminutive from ὀθόνη, a primitive word so far as Greek is concerned. In the Plural ὀθόνια means either *linen-clothes*, or, as here, *linen-bandages*.

— ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν,—*As the manner of the Jews is to bury*; or rather, *to embalm*: for the word ἐνταφιάζειν is always used in the Septuagint to denote the preliminaries of burial, not burial itself; and it is manifest that had this been the common mode of burying, only the rich could have interred their dead. St. John's object is to distinguish the more simple mode of embalming practised among the Jews, by merely wrapping up the body with the aromatics, from the complicated method of the Egyptians, by embowelling, &c. &c.

41. ἐν τῷ κήπῳ μνημεῖον. A garden was not unfrequently the site of a sepulchre among the ancients; nor is such a thing without example in modern times.

— ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. This is mentioned particularly, to show that if any one at all did afterwards rise from that sepulchre, it could be none other than the Lord.

CHAPTER XX.

WE now come to the resurrection of the Lord Jesus ; the accounts of which, as given by the four Evangelists, are the most difficult to harmonize of anything which they have recorded. The reason is obvious. All that then took place came upon the disciples unexpectedly ; and, the event being of itself unprecedented for its miraculous nature, (for who ever before had raised *himself* from death ?) and, besides, being one of the highest interest, their minds were raised to a pitch of the most intense excitement. This would lead to a numerous succession of hurried visits to the sepulchre ; to a continual communication from one to another of fresh tidings, in many instances, perhaps, but half told ; and to the division of the various parties interested, sometimes into small companies of two or three, sometimes into solitary individuals. Of this scene of hurry, excitement, and confusion, the sacred writers do not attempt to give a full view, but only, as it were, occasional glimpses ; selecting each those circumstances which appeared to him the most important, or on which he had received the fullest information : and as they do this without any collusion or mutual agreement what to write and what to omit, it is no wonder that we are often at a loss so to fill up the outline given, as not to make one account inconsistent with another. If it were even impossible to do so, we should have no cause to complain. We have enough to prove to us the certainty of the resurrection. This is all which the Evangelists have aimed at giving, and this is all we need. Our limits forbid us to attempt

anything like a *harmony* here: the student is referred to Bloomfield's *Recensio Synoptica*, or to any of the leading commentators.

1. τῇ μίᾳ τῶν σαββάτων,—*On the first day of the week*: μίᾳ being used for πρώτη, and the Plural of σάββατον for *week*, according to St. John's usual manner.

— πρῶτ', σκοτίας ἔτι οὐσης = ὄρθρου βαθείας, (Luke xxiv. 1.) = τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων. (Matt. xxviii. 1.) St. Mark's ἀνατεῖλαντος τοῦ ἡλίου may refer to rather a later time, and to a second visit of Mary Magdalene to the sepulchre, in company with Mary the mother of James, and Salome.

4. ὁ ἄλλος μαθητὴς προέτρεχε τάχιον τοῦ Πέτρου. The earnest affection of John, (for it is by far most probable that he here means himself,) and his being the youngest of the Apostles, while Peter was the oldest, account for his having arrived first at the sepulchre. Probably he forbore to enter from a feeling of superstitious awe, peculiarly natural to a youthful mind.

7. εἰς ἓνα τόπον. Εἰς is used instead of ἐν because motion is implied though not expressed. The σουδάριον had been *rolled, up* (and put into) *one place apart*.

8. εἶδε καὶ ἐπίστευσε. That is, he believed just so far as Mary's statement had gone, viz. that the body of the Saviour had really been removed from the sepulchre. Further than this his faith did not yet go, nor would he admit even thus much, except on the evidence of his own senses: for, as yet, he, as well as Peter, "knew not the Scriptures &c." The resurrection of Christ is *obscurely* predicted in many passages of the Old Testament but expressly foretold in Psal. xvi. 10, 11.

10. πρὸς ἑαυτούς,—Literally, *to themselves*: i. e. to

their own habitation: meaning the house in Jerusalem which the Apostles were occupying in common. As Mary continued *weeping*, it is evident she had not the least idea that Christ was risen from the dead.

11. παρέκυνψεν εἰς τό μνημεῖον. Here we have the same *constructio prægnaus* as in ver. 7., εἰς ἓνα τόπον. *She stooped down* (and looked) *into the tomb*.

12. θεωρεῖ δύο ἀγγέλους. Mary the mother of James and Salome, saw only one angel, (at least St. Mark mentions only one,) and that, outside of the sepulchre. (Mark xvi. 5.) But there is nothing very remarkable in the circumstance that one of the celestial messengers should have departed, or that the other should have gone into the sepulchre instead of remaining without.

— ἐν λευκοῖς (ἐσθήσεσιν. Luke xxiv. 4.) White, in apparel and otherwise, was an emblem of dignity; as appears from the case of Mordecai, (Esther viii. 15.) and from the exquisitely poetic song of Deborah. (Jud. v. 10.) It was also, and especially, an emblem of purity, as in Rev. xix. 8., Βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δαικνύματα ἐστὶ τῶν ἁγίων. Hence, white garments have ever formed a part of priestly apparel.

— ἔκειτο. This is, in fact, a Pluperfect Tense; and is here used in its original meaning,—“Where the body of Jesus *had lain*.”

14. οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστὶ. Though the Saviour's body was not yet glorified, yet the absence, doubtless, of anything like emaciation, suffering, or langor, from his countenance, and Mary's present perturbation of mind, are sufficient to account for her not recognizing him. Perhaps, too, as in the case of the disciples journeying

to Emmaus, (Luke xxiv. 13—35.) οἱ ὀφθαλμοὶ (αὐτῆς) ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

15. It is hardly needful to appeal to Classical authority in proof that γύναι has nothing harsh in it; this verse is sufficient: since the Saviour's enquiry was evidently one of kindness, and was intended so to appear. Classical authorities, however, may be produced in abundance: as in

ξυγγνωστὰ μέν τάρ' ἦν σε λυπεῖσθαι, γύναι.

Eurip. Med. 703.

and in innumerable other instances.

— κηπουρός,—from κῆπος and οὔρος, a similar word as to its etymology to θυρωρός, (x. 3.) and sometimes found in the form κηπωρός. It is a ἄπαξ λεγόμενος in the New Testament.

17. Μὴ μου ἄπτου, κ. τ. λ., ‘*Do not continue clinging to me*: for I am not yet ascended to glory, and you will have frequent opportunities still of seeing me, and being with me.’ Thus interpreted, the meaning of this passage is clear: and from the use of μὴ with the Present Imperative we are warranted, according to the regular usage of the New Testament writers, in inferring that Mary was now holding the Saviour by the feet, as we read concerning the other Mary and Salome. (Matt. xxviii. 9.) Nor is the sense of *clinging to* unusual for ἄπτομαι: quite the reverse.

— Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου, καὶ Θεὸν ὑμῶν. “He does not say, *our* God; for no creature can be raised to an equality with him: but *my* God, and *your* God; intimating that the Father is his in a singular and incommunicable manner; and ours, through him, in such a kind as a creature is capable of.”

(Wesley.) “*I ascend* &c., saith our Saviour; the same of both, but in a different manner, denoted by the Article prefixed before the one, and not the other: which distinction in the original we may preserve by this translation, *I ascend unto the Father of me, and Father of you*; first *of me*, and then *of you*; not therefore his, because ours; but therefore ours, because his.” (Pearson.)

19. τῇ ἡμέρᾳ ἐκείνῃ. A high day to the Christian Church; since it was the first sabbath on that day which ever since has been consecrated to the services of religion: a change sanctioned by the warrant of the Lord Jesus, “the Lord of the sabbath,” by the example of the Apostles, and by the consent of the Catholic Church.

— τῶν θυρῶν κεκλεισμένων. *How* our Saviour entered when the doors had been shut, it would be idle to enquire; but doubtless it was by a miracle.

20. ἔδειξεν αὐτοῖς τὰς χεῖρας, still retaining the prints of the nails, καὶ τὴν πλευρὰν αὐτοῦ, still scarred by the soldier’s spear: thus evidencing at once his continued humanity “in the verity of our nature,” and his identity.

22. ἐνεφύσησε. Merely a symbolical action; but teaching as that all spiritual influence descends upon the Church from Christ; and from him not merely as a depository, but as dwelling essentially in him. In other words, that the Holy Ghost, who undoubtedly proceedeth from the Father, proceedeth also from the Son. This doctrine, though not denied in the Creed of the Greek Church, is not therein professed; and this has been one principal cause of division between Eastern and Western Christianity.

23. Ἄν τινων ἀφῇτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς κ. τ. λ. Theologians are much divided as to the meaning

of these words of our Lord's. The only method we have for coming to a right understanding of them is, to consider how the Apostles themselves interpreted them; and this we can ascertain only from their conduct, as they have left us no judgment in writing. Now we find there were two ways in which the Apostles remitted sins. The one respected sin as an offence against God, incurring God's wrath and everlasting vengeance; the other respected it as an offence against the Church, deserving ecclesiastical censures. The former consisted in the declaration only of the terms on which God was willing to forgive sin; in an authoritative laying down of the conditions of salvation. This latter act is no longer necessary on the part of the Christian minister, since the conditions are already sufficiently laid down in Scripture; and, moreover, not being possessed, as were the Apostles, of plenary inspiration, they are not competent to imitate them in this part of their work: but it is still their special business to proclaim and declare those terms, and to press them upon the attention of mankind:—"God hath given power and commandment to His ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins;" and this they do by assuring them that "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel." But as it respected sin as an offence against the Church, and deserving ecclesiastical censures, the Apostles remitted it authoritatively and actually: as in the case of the incestuous Corinthian, concerning whom St. Paul, having on a former occasion directed that he should be subjected to Church discipline, by being delivered unto Satan, (meaning thereby probably excommunication,) afterwards, on his repentance, desires

that he be restored and comforted ; in each case acting with the authority of one who knew that his sentence was ratified in heaven. This same power was exercised in the primitive Church, but only with respect to sin thus viewed. It remained for the Church of Rome, to put the priest into the place of God ; and to be guilty of the presumption of pardoning sin, considered as an offence against Him. Even here, however, it may be doubted whether so great an impiety be not an abuse of the received doctrine, rather than the doctrine itself. Both kinds of absolution are retained in the English Church, which, while it positively asserts that “to God only it appertaineth to forgive sins,” (Commination Service,) at the same time desires the minister to pronounce with authority, for the consolation of a dying penitent, “I absolve thee from all thy sins, &c;” language which is not at all too strong if taken as referring to those ecclesiastical censures which, whether inflicted or not, may have been richly deserved.

25. οὐ μὴ πιστεύσω. There is an obstinacy of unbelief about this declaration of Thomas’s which cannot be excused from blame. But his incredulity, as well as that of the rest of the Apostles, is one of the grounds of our faith ; inasmuch as it shows that no evidence for the resurrection would satisfy their minds, which would not bear the strictest investigation. It was not until, as St. John says in his first Epistle, they had seen with their eyes, and looked upon, and their hands had handled the Word of Life, the Living Word, that they would admit the fact of his being raised from the dead.

26. μεθ’ ἡμέρας ὀκτώ. That is, on the following Sunday, the second Christian Sabbath : both days being

included in the calculation according to the Jewish method.

28. εἶπεν αὐτῷ, Ὁ Κύριός μου καὶ ὁ Θεός μου. No words could be contrived more fully expressive of supreme Divinity; and they were addressed to Christ; and they were commended, not censured;—then Christ is God. An attempt is made however to diminish the force of Thomas's exclamation, or rather address, by comparing it with Jonathan's to David; (1 Sam. xx. 12.) "Jonathan said unto David, O Lord God of Israel when I have sounded my Father &c." Here, however, Jonathan is making a solemn oath to David, as he says in the next verse, "The Lord do so and much more to Jonathan &c.," the mention therefore of the Supreme Being was natural and proper: but unless Thomas was addressing his words actually to Christ, he was uttering an exclamation useless and even impious, of which no other example can be found among the Jews. Again, Jonathan's exclamation could not by any possibility be applied to David, it could not be misunderstood: since that David was a man, a mere man, was a point incapable of being called in question: but Christ had always professed to be, at any rate, something more than man, and his wonderful works had attested the truth of his claims; and now that the greatest miracle of all, his own resurrection, had strung up the minds of his Apostles to a high pitch of astonishment and admiration, it behoved him by all means to check anything like excessive adoration on their part: yet, instead of this, he commends the faith of Thomas thus strikingly expressed, and only blames him for not having been more ready to believe.

CHAPTER XXI.

THIS chapter forms a kind of Appendix to the whole Gospel. Its genuineness has been questioned by Grotius, and a few others too apt to indulge in conjectures ; but the universal agreement of MSS. and the similarity, too, of style, (allowing for the peculiarity of the circumstances related,) are abundantly sufficient to establish its authority as a part of St. John's own Gospel.

2. Ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Who these were it would be fruitless to enquire. They might have been, (and from their names being omitted very likely were,) ordinary disciples of Christ, whom he appointed to no office in his Church : or they might be of the Seventy, or of the Twelve.

3. Ὑπάγω ἀλιεύειν. The Lord Jesus had not manifested himself to his Apostles, it would seem, now for some little time, and Peter may have begun to imagine that he had finally departed, withdrawn his miraculous aid, and left his followers to depend upon their own resources. Under this impression he, perhaps, uttered these words as expressive of his intention to return to his ordinary occupation : and this interpretation is confirmed by the fruitlessness of his toils, the appearance of his Lord to recal him to his proper work, and even, possibly, by the enquiry ἀγαπᾷς με πλεῖον τούτων ;

— ἐνέβησαν,—not ἀνέβησαν, for ἀναβαίνω means *I go up*, ἐμβαίνω, *I embark*. The former reading has also the support of MSS.

4. ἔστη εἰς τὸν αἰγιαλόν. *Eis* is used because Jesus *came* and stood upon the shore ; — motion is implied.

6. τὰ δεξιὰ μέρη. The ambiguity of our word *right* has led to some odd misapprehensions of our Lord's meaning, as if he had intended to oppose *right* to *wrong*. Of course it is opposed to *left*.

7. Ὁ Κύριός ἐστι. The miraculous draught, and the remembrance of former wonders of a similar kind, would at once suggest that Jesus stood before them. Simon Peter, ever earnest and zealous, immediately puts on and girds his ἐπερδύτης, (a common garment without sleeves, worn under the ἱμάτιον, and over the χιτῶν,) and casts himself into the sea to wade (for he could not swim,) to shore. Ἐνυμρός, as usual, means, not absolutely naked but, without his upper garments.

8. ἀπὸ πηχῶν διακοσίων. A similar arrangement to that in XII. 1. πρὸ ἑξ ἡμερῶν. Πῆχυς, properly the arm below the elbow ; and hence, as a measure of length, the distance from the elbow to the tip of the little finger, about 1½ feet : in Latin *cubitus*, which comes from *cubo*, *I lie down*, since in reclining at table, a person leaned upon his *elbow*.

9. ἀνθρακίαν κειμένην, — A chafing dish with burning charcoal placed there. It is useless to enquire whether this and the provision had been miraculously prepared. Ὁψάριον, *a fish*.

10. ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. Our Lord wishes them to see that there was nothing supernatural in the fish itself which he had prepared ; that it was in all respects like what they had themselves just caught.

11. μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν. Just the number of kinds of fish then known to exist; and therefore affording a natural, and, perhaps, an intended, emblem of the gathering of all nations into the spiritual *net* of Christ, the Church.

12. Ἀριστήσατε from ἀριστάω, and that from ἄριστον, (*ā* in Attic Greek.) When only two meals were taken in the day, this was the first; but in later times, when the luxury of three meals had become general, it was preceded by the ἀκρατίσμα. Render, *come hither and take the morning meal.*

— οὐδεὶς ἐτόλμα. Τολμάω is often used by the Classical writers with such a context as disallows of its being rendered *to dare*: perhaps the meaning most suitable here is, ‘No one *could* make up his mind.’ A solemn awe rested on the minds of all in presence of their risen Master: and besides it would have been idle to enquire who he was, since they could not doubt of his being Jesus. The whole verse gives us the idea of a greater degree of veneration and even distance (in a good sense) on the part of the disciples towards the Saviour, than had existed previously to his death: and this is probably what the Evangelist aimed at. Christ was now gradually weaning his followers from dependence upon his actual presence, and raising their minds into a frame altogether more spiritual and exalted.

14. τοῦτο ἡδὲ τρίτον. This was the third time that Christ showed himself to his disciples collectively; but he had frequently appeared to them when alone, or in very small parties.

15. Σίμων Ἰωνᾶ. This was a solemn exordium calculated to arouse the most serious attention; and

intended, too, it would seem, to recal to Peter's recollection the time when he had first been addressed thus, and so to soften and humble his mind.

— *πλεῖον τούτων*. Some maintain that the meaning is, *More than these nets and worldly occupations*: and so the question amounts to this;—‘Art thou willing to forsake all, and devote thyself to my service?’ But the common interpretation is by far the better: ‘Dost thou still think that thou art more ardent and steadfast in thy devotion to me than these thy fellow-disciples are?’ Such a question, addressed to Peter, and with John by his side, was peculiarly touching and humbling. Peter's experience of his own weakness has taught him to shun all comparison of himself with others, and he only affirms his attachment to Christ, appealing at the same time to his omniscience, but appearing not to notice the *πλεῖον τούτων*.

— *Βόσκει τὰ ἀρνία μου*,—‘Carefully nourish those members of my Church who are tender in age, or weak in grace.’

16. *Ποίμαινε τὰ πρόβατά μου*,—‘Guide and govern my sheep; the older and stronger members of my flock.’

17. *φιλεῖς με*; *φιλέω* is said to be a stronger word than *ἀγαπάω*, and to designate more particularly *personal* affection as distinguished from a delight in *things*.

From this triple appointment of Peter to feed and tend the Church of God an argument has been drawn in favor of Papal supremacy. But nothing can be more illogical: for it proceeds upon three hypotheses, each of which remains to be proved. *First*, it supposes that

Peter was thus repeatedly commissioned in order to endow him with some authority beyond the other Apostles: whereas it is much more likely that this iteration was merely intended to convince both him and others, that, notwithstanding his melancholy fall, he was still to be one of the "Pillars" in the Church. *Secondly*, it supposes that whatever power, authority, or precedency, Peter himself possessed, he transmitted to his episcopal successors: but of this there is not a single hint in the whole New Testament. *Thirdly*, it supposes that the bishops of Rome have succeeded Peter in that See: a point than which none is more uncertain in ecclesiastical history. On a subject such as this the opinions of a man like Laud are interesting and valuable: his words are:—"They must not think to choak us with the wool that grows on "Pasce oves;" which as the Fathers have diversely spun out, so no one of them comes home to the clothing of Rome with such a large robe of state as she challengeth. And this in the mean time will be found true; that, while they seek to tie all Christians to Rome by a divine precept, their ambition of sovereignty is one and a main cause that Jerusalem, even the whole Church of Christ, is not at unity in itself this day."

18. Peter was probably now engaged in taking off his wet clothes and *girding* himself with other raiment: hence, the figure employed. "Οτι ἦς νεώτερος,—*When thou wast younger*: the Comparative, not the Positive. What follows no doubt predicted the crucifixion of Peter; a well attested fact. It is not necessary to press the words, or to endeavour to fix the exact meaning of every expression: all prophecies are obscure; and this, as well as others, was intended to be so.

19. Ἀκολουθεῖ μοι. ‘Follow me *literally* now, and *spiritually* by living as I have lived, glorifying God, and caring for the souls of men as I have done: *follow me* eventually by suffering as I have suffered; and so, *follow me* to everlasting bliss.’

20. ἐπιστραφεὶς δὲ ὁ Πέτρος. Peter naturally wished his friend and companion John to be with him; and feels curious to know whether it were the Saviour’s will that he, too, should follow: but, especially, he desires to ascertain whether he also is to drink the cup of suffering, and to be baptized with the baptism of blood, which had been predicted to himself. Jesus gently represses his curiosity by an ambiguous answer, which after all may be nothing more than a popular form of speech used for declining to give the information sought: ‘What difference would it make to you even if it were my will that he should never die?’ The lesson conveyed in the Saviour’s words is, that being fully convinced what is our path of duty, we ought steadily to pursue it; neither censuring the conduct, nor warped by the example, of those whose opinions, whose practices, or whose providential course, is different from our own.

24. If any part of this Gospel was written by another hand doubtless it was this. But such an opinion is merely conjectural, has no evidence to support it, and therefore cannot be admitted for a moment. St. John may be associating with himself in his mind the other members of the Ephesian Church, or the leading men in the Church at large, and hence employ the Plural οἶδαμεν: or, from his extreme unwillingness, every where manifest, to bring himself before the reader’s notice, he may use the Plural, as authors do now, to avoid the appearance of egotism.

25. οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι. With a little ingenuity it might be possible to give these words a sense in which they should be literally true. But the simplest, the most natural way of dealing with them is, to regard them as hyperbolical,—perhaps to our frigid Western ears strongly so,—but not stronger than many expressions which might be quoted from ancient, and especially from oriental, writings.



ALPHABETICAL INDEX

OF THE

PLACES AND PERSONS MENTIONED IN ST. JOHN'S
GOSPEL: WITH SOME ACCOUNT CONCERNING THEM.

ABRAHAM. "The pattern of believers and the friend of God." He was born B. c. 1996., and died B. c. 1821. His history is given in Gen. xii—xxv.

ANDREW. A Galilean, brother of Simon Peter, and "first-born of the Apostolic choir." He was born at Bethsaida, where he followed his father's trade, viz. that of a fisherman. After having been a disciple of John the Baptist, he was called to the knowledge of the Messiah. He still, however, pursued his worldly occupations, till, about a year after, he was chosen to be "a fisher of men;" and subsequently ordained to the Apostolic office. He is said to have preached the Gospel in some parts of Asia Minor, in Scythia, and, eventually, in Greece, where he suffered martyrdom at Patræ in Achaia, by order of the Roman governor; being fastened by cords upon a cross in shape like an X, on which he lingered for two days.

ANNAS. A man of great authority among the Jews. He held the office of high-priest for some time, but was deposed by order of Tiberius. After a while, however, his son-in-law Caiaphas being raised to that station, he regained much of his former influence; acting as his *Sagan* or deputy;

and making up by his superiority in age, for his inferiority of station. St. Luke mentions both him and Caiaphas as equal in office (iii. 6.); and St. John tells us that Christ was carried to him, first, to be examined. His name only occurs in the passage of St. Luke already referred to, and in John xviii. 12 and 24.

ARIMATHEA, or *Ramathiam*; now called *Ramla*. It lay between thirty and forty miles north-west of Jerusalem.

BARABBAS. A robber, a disturber of the public peace, and a murderer. Such was the man whom the Jews preferred to Christ the Son of God.

BETHABARA, *the House of the Ford*. So called as marking the spot where the Israelites crossed over Jordan. It lay on the eastern side of the river, very near the Dead Sea. Most critics are of opinion that where this word occurs in John i. 28., the true reading is

BETHANY, *the house of song or of mourning*. This may have been another name for Bethabara. But there was also a village so called, about two miles north-east of Jerusalem. Here Christ raised Lazarus; and from hence he ascended to heaven. (Luke xxiv. 50.)

BETHESDA, *the House of Mercy*. The name of a pool or bath in Jerusalem. Nothing is known concerning it, except what is related in John v. 2—4.

BETHLEHEM, *the House of Bread*. An ancient city, formerly called Ephrath. It is celebrated as the birth-place of David, and of Christ. It lies about six miles north of Jerusalem, and is now called Beit-Lahahhm. There was another Bethlehem; but it is not mentioned in the New Testament.

BETHSAIDA, *the House of Fruits, &c.* A town in Galilee from which came no less than three Apostles, Andrew, Peter, and Philip. It lay at the extreme north-east of the

Sea of Tiberias ; very near to where that lake receives the waters of Jordan. It had some desert or uncultivated lands belonging to it on the other side of the water : here Christ fed the five thousand, (Luke ix. 10. &c.) ; and then desired his disciples to cross over to Bethsaida itself (Mark vi. 46.) : they, however, directed their course towards Capernaum. (John vi. 17.) In the maps, Bethsaida will be found to belong rather to the district Gaulonitis than to Galilee : but the former name never occurs in the New Testament ; and the limits of Galilee were not very accurately defined, nor unalterably fixed.

CÆSAR. A name common to the Roman emperors until the later ages of the Roman empire. The one mentioned in St. John's Gospel was Tiberius, in whose reign Christ suffered.

CAIAPHAS. The high-priest through whose instigation, especially, our Lord was apprehended and condemned. He was also called Joseph, and was of the sect of the Sadducees.

CANA. A city of Galilee, where our Lord performed many miracles, and, among them, his first.

CAPERNAUM. Another city of Galilee on the north-west of the Sea of Tiberias. It was favored with much of Christ's ministry ; but is condemned for not having improved by its privileges. Its modern name is Tal-hhewm.

CEDRON. A brook running between Jerusalem and the Mount of Olives. Its real name appears to have been Κεῖδρων, קדרון, signifying *a black torrent* : but the Greeks changed this into Κέδρων, and so, called it *the Brook of Cedars*.

CLEOPHAS. This name occurs in John xix. 25. ; but it should be

CLOPAS. Singular as it may seem to the English reader, this name, and that of Alpheus, come immediately from the same Hebrew word חלפִי. And from a collation of different

texts, it seems these were different appellations for the same person.

DAVID, son of Jesse ; a king and a prophet. He began to reign B. C. 1055., and died 1095.

DIDYMUS = Thomas = *a twin*. One of the twelve Apostles. See Thomas.

ELIAS, the Greek name for Elijah. This was one of the most distinguished prophets of ancient times. He flourished about B. C. 918.

ENON, *His Fountain*, or, *His Eye*. A place abounding in waters a little more than fifty miles north-east from Jerusalem, according to Eusebius.

ESAIAS, the Greek for *Isaiah*, "the evangelical prophet." He began to prophesy in the days of Uzziah or Azariah, king of Judah, and is said to have been sawn asunder with a wooden saw by Manasseh's order. His date is about B. C. 750.

GABBATHA, *high* or *elevated*. The ephithet applied to the raised place, adorned with Mosaic work on which Pilate sat to judge Christ.

GALILEE. An extensive district north of Samaria, divided into *Upper* and *Lower* ; according to the course of the Jordan. Here our Lord spent most of his time, and wrought most of his miracles. Upper Galilee was also called *Galilee of the Gentiles*, and lay very near the cities of Tyre and Sidon. The Galilean were Jews, but they spoke a rough dialect, easily detected by an inhabitant of Jerusalem : hence, Peter's speech "bewrayed" him.

GREEKS. Properly, the inhabitants of Greece : but the word is used in the New Testament for Gentiles in general. It is now commonly agreed that "Ελληνες" and "Ελληνισταί," (both rendered *Greeks* in the authorized Version,) mean, the former, Gentiles, the latter, Jews living in foreign countries and using the Greek language.

GOLGOTHA. “Κρανίου τόπος,” *the Place of a Skull*, in Latin *Calvaria* (from *calvus*, *bald*). A mount on the north-west of Jerusalem, outside of the city walls. Here our Lord Jesus Christ was crucified.

ISAIAH. A Jewish prophet. See *Esaias*.

ISCARIOT. A surname of Judas the traitor. It is supposed to be the Hebrew אִישׁ קִרְיֹת, *a man of Karioth*. Two places of this name are mentioned in the book of Joshua, xv. 25. xviii. 28. See *Judas*.

JACOB. Son of Isaac, and grandson of Abraham. He flourished from B. C. 1837. to 1690.; having lived 147 years. He died in Egypt, but was buried in the land of Canaan.

JERUSALEM, *the Vision of Peace*. The capital of Palestine in our Saviour's time. It was built on a cluster of hills and valleys anciently called Moriah, though in later times, only the elevation on which the Temple stood was thus designated. The original name of this city was *Salem, Peace*, and here Melchizedek reigned (Gen. xxv. 18.): afterwards it received the appellation of Jerusalem, the word *Jireh* being added by Abraham, Gen. xxii. 14., and of Jebus, from Jebus a son of Canaan. It lay, partly within the limits of the tribe of Judah (Josh. xv. 8.), and partly within those of the tribe of Benjamin (Josh. xviii. 28.): but the Jebusites retained possession of a part of it for about 506 years, until they were finally expelled by David (2 Sam. v. 6—9.). It was taken successively by Shishak and Pharaoh-Necho, kings of Egypt; and by Nebuchadnezzar king of Babylon, who destroyed it, B. C. 588. In the year 536. B. C. an order for its restoration was issued by Cyrus, but it was not till B. C. 445. that the walls were fully rebuilt, under the auspices of Nehemiah. It was afterwards taken by Antiochus Epiphanes, about B. C.

170., and by Pompey the Great, B. C. 63. In the year of our Lord 71. it was utterly destroyed by Titus, son of Vespasian the Roman emperor, and has never since been in the possession of Abraham's descendants. But a city revered by Jews, Christians, and Mahommedans can never sink into utter oblivion; and Jerusalem still exists after numberless vicissitudes, a monument alike of the "goodness, and severity, of God."

JEWS. The descendants of the Patriarchs, and the people of God.

JONAS. The father of Simon Peter; a fisherman of Galilee.

JORDAN, the River of Dan. A river running direct from north to south on the eastern side of Palestine. It takes its rise among the range of mountains called Anti-Libanus, passes through the Sea of Tiberias, and empties itself into the Dead Sea. It derives its name from a little city near its source, called Dan.

JOSEPH. The reputed father of Christ. He is supposed to have died soon after our Lord had attained the age of twelve years. He was espoused to the Virgin Mary, but it is generally believed that the marriage was never consummated. There was another Joseph, of Arimathea who requested Pilate to allow him to take the body of Jesus from the cross, and assisted Nicodemus in making preparations for its interment. There is a foolish story told about this Joseph having preached the Gospel in Britain, and founded a church at Glastonbury.

JUDAS not Iscariot. Son of Alphæus or Clopas, and Mary, (not the Virgin); brother of James the Less, and cousin of our Saviour. He was one of the twelve; and is said to have preached the Gospel in various parts of Syria

and Arabia, and to have ended his course in Persia by a violent death. He is otherwise named Thaddæus, and Lebæus.

JUDAS ISCARIOT. The traitor who sold his Master for thirty pieces of silver. He afterwards repented, but not with "a godly sorrow;" and, stung by remorse, put an end to his own existence. The rope by which he had hanged himself seems to have broken with his weight, and hence we are told, (Acts i. 18.) he "falling headlong, burst asunder in the midst, and all his bowels gushed out."

JUDEA. That part of the Holy Land, which lay south of Samaria.

LAZARUS. The brother of Martha and Mary, and an intimate friend of the Redeemer. He was raised from the dead after he had been buried four days; and is recorded to have lived thirty years afterwards.

LEVITES. The descendants of Levi, one of Jacob's sons by Leah. They were set apart for the service of God: but the priesthood was limited to the family of Aaron.

MAGDALENE. An epithet of one of the Marys, from Magdalene, a city and district on the west of the Sea of Tiberias.

MALCHUS. A servant of the high-priest, whose ear Peter cut off.

MARTHA. One of the sisters of Lazarus: devoted to our Lord, but too much given to a bustling, anxious spirit.

MARY. The blessed Virgin, mother of our Lord. She was of the family of David, but was living in obscurity and poverty when called to the highest honor that ever human being possessed. She probably died at Jerusalem, about fifteen years after our Lord's crucifixion, having lived meanwhile under the roof of St. John, to whom the Saviour

commended her in his last hours. Though always held in great esteem, her worship was unknown in the primitive Church; and her immaculate conception was long a subject of dispute even among the Romanists: it was declared by the Council of Basle in the fifteenth century.

MARY MAGDALENE. Out of her Christ cast seven devils. Hence, in part, her fervent devotion to him, manifested on so many occasions. There is no reason whatever for supposing that she had been "a sinner."

There was another Mary the wife of Clopas, and mother (it is supposed) of those who are called our Lord's brethren, It is not quite certain whether she was *own* sister to the Virgin, or only sister *by marriage*: tradition reporting that Clopas and Joseph (the Virgin's husband,) were brothers, and that each married a woman of the name of Mary.

MOSES. The lawgiver of Israel, son of Amram and Jochebad. He spent forty years in the Egyptian Court, forty in Midian, and forty in the wilderness with the people of his charge; and died on Mount Nebo, B. C. 1451.

NATHANAEL. Probably the same person who is also called Bartholomew, i. e. *son of Tholomæus*. If so, he was one of the Twelve, and after the day of Pentecost seems to have preached the Gospel in India, in Asia Minor, and lastly in Armenia. Here he was put to death, we are told, by being first flogged, and then crucified. He is also said to have been once before fixed upon a cross, but taken down from it again. But in his case, as in that of the rest of the Apostles, we know nothing *certain* beyond what the Scriptures tell us.

NAZARETH. A town of Lower Galilee; about mid-way between the sea of Tiberias and the Mediterranean, and about eighty miles north from Jerusalem. It is now called Nassara. Here our Lord was brought up.

NICODEMUS. A ruler of the Jews, i. e. a member of the Sanhedrim; and also a "Teacher in Israel." He at first "came to Jesus by night," apparently through timidity; but afterwards, boldly attached himself to his cause, and assisted Jeseoph of Arimathea in interring him. In the second century a spurious Gospel was fathered upon him; but without anything like even the shadow of support.

OLIVES, Mount of. A mountain on the east of Jerusalem, deriving its name from the number of *olives* which grew there. Hither our Lord "oft-times resorted with his disciples" for prayer.

PETER, Simon. A son of Jonas or Jona. He appears to have been the oldest of the Apostles; and being, besides, of a bold and energetic spirit, enjoyed some pre-eminence among them. He was employed to open "the kingdom of heaven," the Christian Church, first to the Jews on the Day of Pentecost, and afterwards to the Gentiles, in the case of Cornelius; unless, indeed, the eunuch was converted before Cornelius. After laboring for some time in Palestine and Asia Minor, making Jerusalem his head quarters, he is related to have gone to Rome. Where else he preached is uncertain: an old tradition mentions even Britain among other places. He is said to have received the crown of martyrdom at Rome: being crucified with his head downwards, A. D. 68.

PHILIP. Of this Apostle very little is known. Tradition says that he was hanged or crucified at Hierapolis, in Phrygia, not far from Colossæ; after having preached for some time in Upper Asia.

PILATE. The Roman procurator who delivered Jesus Christ to be crucified. He was appointed to his office about A. D. 27., and continued in it for ten years: at the end of which time he was banished by Caligula to Gaul, and there

committed suicide, (if the tradition be true,) about A. D. 41 or 42.

SALIM. Of this place nothing whatever is known. It is mentioned in John iii. 23.

SAMARIA. A district between Galilee on the north, and Judæa on the south. Its inhabitants were originally brought from Babylon and other places, by Shalmanezzer. They, however, adopted the religion of the Jews, but not in its purity: nor did they ever amalgamate with the genuine Israelites. To this day some few of them are left, but in a poor and oppressed condition. The metropolis of this district was anciently called by the same name: Herod the Great changed it to Sebaste.

SILAM. A pool on the east of Jerusalem noted for the coolness of its waters. It consisted of two reservoirs: the spring which supplied them still exists.

SIMON. See Peter.

SION, called also *Zion*. A mount in the south-western part of Jerusalem, long held by the Jebusites, but taken from them by David, who established there his residence. (2 Sam. v. 6—10.)

SOLOMON. The third king of Israel, celebrated for his wisdom, his riches, and the magnificent Temple which he built. He fell into idolatry in his old age, and it is not *certainly* known that he ever repented.

SYCHAR. More anciently *Sichem* or *Shechem*. It lies about ten miles south of the city of Samaria. Here Joseph the patriarch was buried in the parcel of ground which Jacob had given to him and his descendants. Jacob's well still exists here, and is much resorted to. The Greek name for Shechem was Neapolis; it is now called Neapolose, and is the residence of the few Samaritans that yet remain.

THOMAS. One of the Twelve. Nothing is known of his origin or early history. He was the most difficult of all the Apostles to be persuaded that his Lord was risen: but when at length convinced, he made a noble confession of his faith in Him as the ever-blessed God. He is recorded to have published the Gospel afterwards to the Parthians, Medes, Persians, &c., and, lastly, to the Indians, penetrating into their country as far as Sumatra. Having alarmed the jealous fears of the Bramins, by his success, he was attacked while engaged in devotion, and put to death with stones and darts. The fruits of his labors are still to be found along the Coromandel coast.

TIBERIAS, *the Sea of*. This name it takes from a town of Galilee still called Tabaria, and famous at one time as being the seat of Jewish learning. The sea was situated on the east of Galilee and interrupted the course of the Jordan. It was called also *the Lake of Gennesareth* or *Gennesaret*.

ZEBEDEE. A fisherman of Galilee moving in easy circumstances. He was the husband of Salome, and father of James and John.



J. HALL, PRINTER, CAMBRIDGE.

ERRATA.

Page 6 line 8 from top, substitute 𐤁 for 𐤂.

.... 7 ... 7 bottom, *dele* "those" after "had".

.... 19 ... 15 top, for *probably* read *properly*.

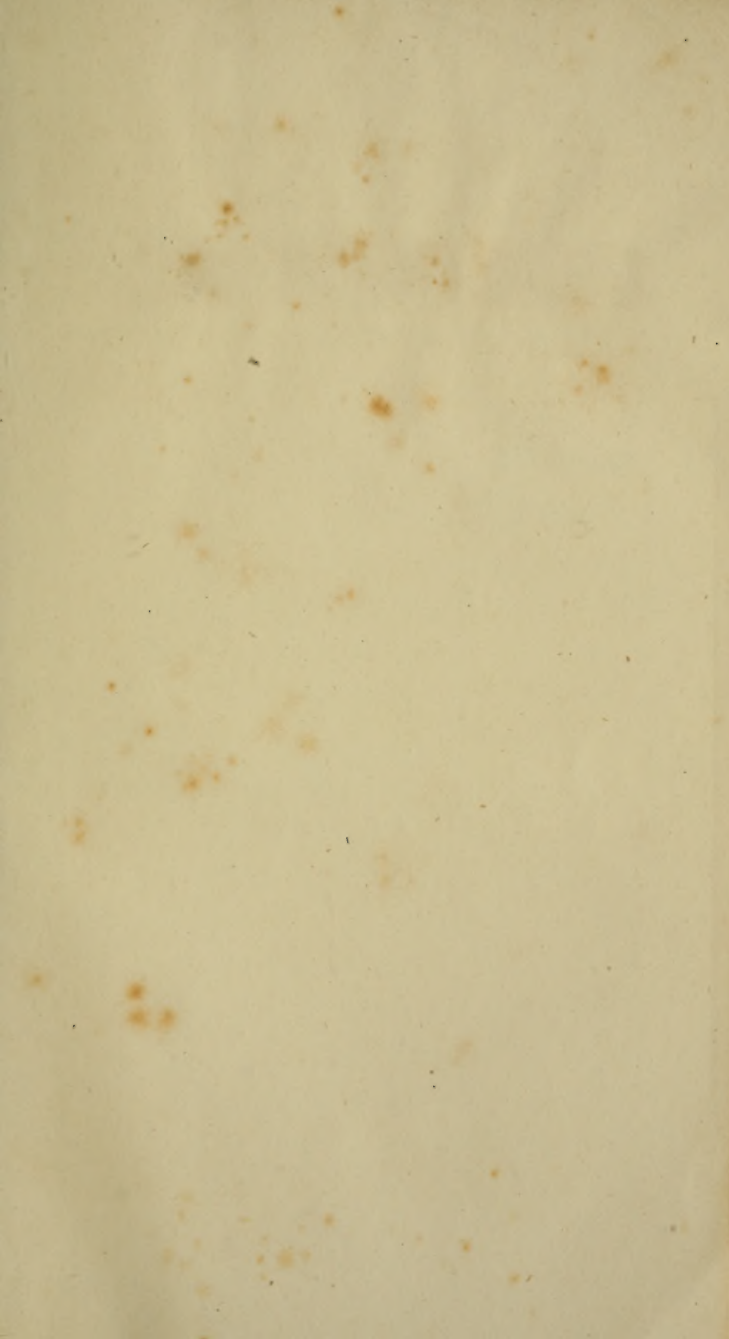
.... 37 ... 8 top, for *Apadosis* read *Apodosis*.

.... 75 ... 12 bottom, for *Imperfect* read *Imperative*.

.... 163 ... 12 for *Magdalene* read *Magdala*.

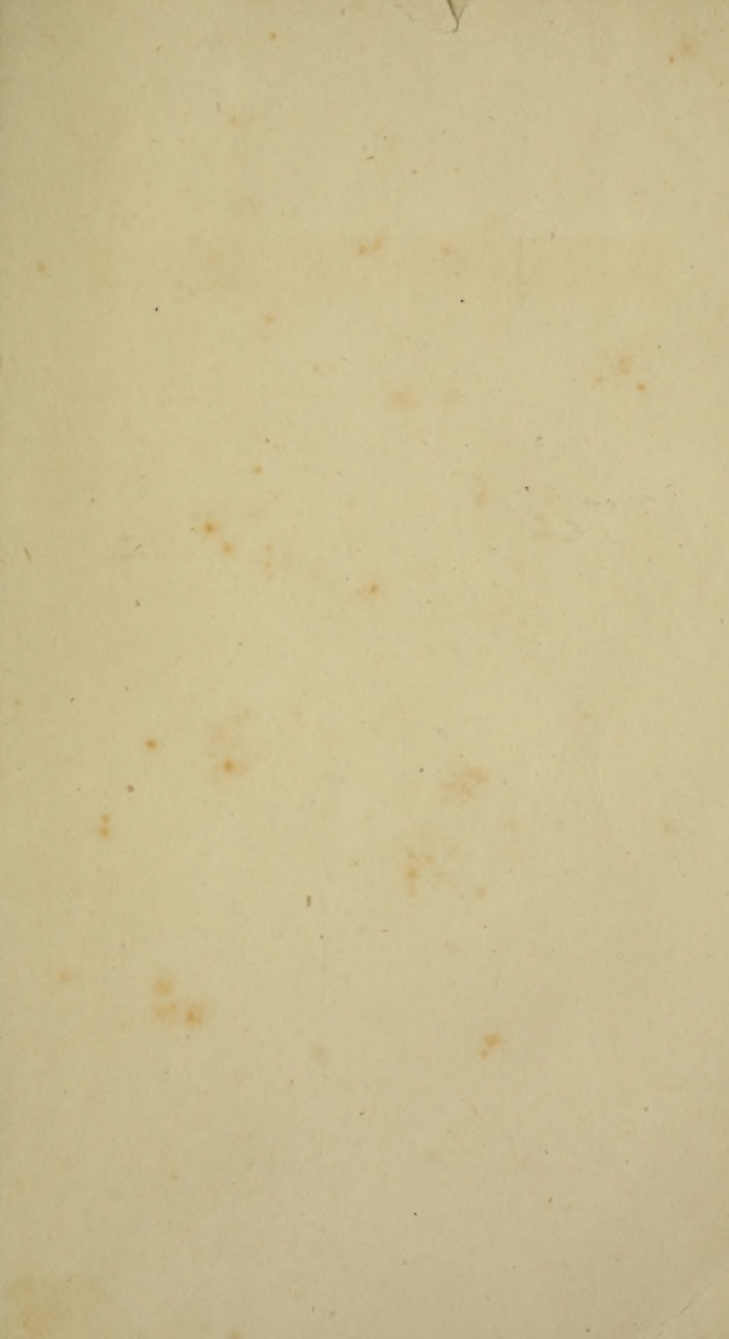
Oversights which are manifestly such, and do not obscure the sense, need not be pointed out.





Date Due

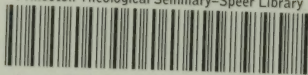
[illegible]



BS2615 .R328

Annotations on the Gospel of St. John

Princeton Theological Seminary-Speer Library



1 1012 00068 5778